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The Outlook of Missions

Volume XIII

Number 6

June, 1921



THE LATE PROFESSOR WILLIAM C. SCHAEFFER, PH. D., D. D.



A PART OF THE UNFINISHED TASK IN THE HOME-LAND.

FACING OUR UNFINISHED TASK

is the general theme of the

Summer Missionary Conferences

this year

A Challenge to the Church to Choose to Serve

Make one of these Summer Missionary Conferences coincide with your summer vacation. Include the Church in your summer plans.

THE DATES

CONFERENCE	PLACE	DATE
Frederick, Md.	Hood College	July 9 to July 16
Ridgeview Park, Pa.	Pittsburgh Synod	July 18 to July 24
Newton, No. Car.	Catawba College	July 19 to July 24
Lancaster, Pa.	Theological Seminary	July 23 to July 30
Tiffin, Ohio	Heidelberg University	July 23 to July 30
Collegeville, Pa.	Ursinus College	Aug. 8 to Aug. 14
Plymouth, Wis.	The Mission House	Aug. 15 to Aug. 21
Indianapolis, Ind.	Y. W. C. A.	Aug. 22 to Aug. 28

THE DAILY PROGRAM

The following is the General Program of all of the summer conferences. There are a few changes made in the individual conferences, but for the most part this Program will be carried out. A study of it will reveal the fact that anyone who attends a Conference and follows closely and carefully the conference activities for a week must surely return better fitted for entering upon the work of his congregation. In addition to the following regular Program a special Sunday School hour will be conducted at the Conferences at Frederick, Newton and Collegeville.

7:15.....Prayers before breakfast
 7:30.....Breakfast
 8:30—9:15.....BIBLE PERIOD—"The Social Gospel."
 9:20—10:30.....MISSION STUDY CLASSES:

GENERAL:

- (a) ADULT—"The Mission Study Class Leader," by Dr. T. H. P. Sailer.
- (b) YOUNG PEOPLE—"Making Life Count," by Eugene C. Foster.

Home Missions—

- (a) ADULT—"From Survey to Service," by H. Paul Douglass.
- (b) YOUNG PEOPLE—"Playing Square with Tomorrow," by Fred Eastman.

Foreign Missions—

- (a) ADULT—"Why and How of Foreign Missions" (Revised Edition), by Arthur J. Brown.
- (b) YOUNG PEOPLE—"World Friendship, Inc.," by J. Lovell Murray.

10:30—11:00.....CONFERENCE—Open Parliament (Question Box)

11:00—12:00.....INSTITUTE HOUR

PROGRAM I.....Women's group including Woman's Missionary Society, Y. W. M. A. and Mission Bands.* Six W. M. S. leaders will be trained for these classes.

PROGRAM II.....Men's Group.

- First Day—"The Missionary Problems of the Parish"
- Second Day—"The Parish and Home Missions."
- Third Day—"The Parish and Foreign Missions."
- Fourth Day—"Men and Missionary Education."
- Fifth Day—"Men and Missionary Efficiency."

PROGRAM III—Young People's Group.

12:30.....Dinner.
 2:00—3:00.....QUIET HOUR. For study and instructor's "at home." Each instructor is to set an "at home" hour at which time any of his pupils may consult him about the work of his class.

3:00—5:00.....RECREATION.

5:30.....Supper.

6:45—7:30.....SUNSET SERVICE. Theme, "Thy Kingdom Come." The Kingdom of God in the heart, home, community and church, nation and world.

8:00—9:00.....PLATFORM MEETINGS. Motion Pictures and Stereopticon Lectures by Rev. A. V. Casselman. Talks by home and foreign missionaries. Presentation of work by field secretaries. Pageant.

For additional information, address Department of Missionary Education, Rev. Arthur V. Casselman, Director, 703 Reformed Church Building, Fifteenth and Race Streets, Philadelphia, Pa.

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The Quiet Hour



This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent.
—John 17:3.

Begin the day with thanksgiving and prayer—thanksgiving for the definite mercies of the past, prayer for the definite needs of the present day. Stop in the midst of the bustle and worry and temptation of the day for thanksgiving and prayer. Close the day with thanksgiving and prayer.
—R. A. TORREY.

Take us out of self so that we shall neither fear nor covet for ourselves, but shall live gladly and freely for others. And when we have thought deeply, wished wisely and aimed purely, may restful sleep refresh us for a new day of Christ's service!
—J. G. K. McCLURE.

When Adam's eyes, childwise
Through the leaves of Paradise
First saw the sun sink
In glory over earth's brink,
Mute amaze awed his gaze;
But as anon he walked the dew,
More solemn still his wonder grew,
When Night in hers his hand drew
And, leaning over Heaven's black bars,
Looked at him with all her stars.
—ALFRED PERCIVAL GRAVES.

But we need not be surprised at the present confusion when what we perceive is that men, classes, nations, have not stated their final purpose and ambition. They have not stated what in the long run it is that they are after. For what you think of the entire business must affect all the intermediate steps.
—JOHN A. HUTTON.

There is something greater even than the past, and that is the future. We must get into living touch with the forces and the powers that make the future. And this brings us to the point that we must accept our own responsibility for making an atmosphere that shall be helpful to the best life. Whatever other elements there may be in it, we must not forget that we are always contributing our own share.
—T. RHONDDA WILLIAMS.

"Not God Himself can make man's best
Without best man to help Him.
'Tis God gives skill,
But not without man's hands: He could not
make
Antonio Stradivari's violins
Without Antonio."

God does not change His attitude toward us because of sin; sin changes our attitude toward God. We think God has changed because sin makes us afraid, but God is changeless—He must be, because He is God. His attitude toward human life is always the attitude of a father. We fail to see it because sin has taken us away from Him. God's love is changeless.
—JAMES I. VANCE.

It is possible for us to fail in worship through our too eager exuberancy of speech. The silence of a modern congregation might be a good thing if it were devoted to attentive and reverent listening for the voice of God, but alas! it is not a silence at all. The congregation has hired people to make a noise, and it oftentimes is so loud that men and women come and go from God's house without hearing a syllable of what the heavenly Father has been speaking to their hearts.
—JOHN GARDNER.

But Americanization without Christianization is not enough. As a church we have a peculiar responsibility resting upon us to teach these Orientals. There is no better way to reach them spiritually than by teaching them to take care of themselves temporarily.
—CARRIE M. KERSCHNER.

"Remember all the happiness
That comes your way in living;
Forget each worry and distress,
Be hopeful and forgiving;
Remember good, remember truth,
Remember heaven's above you,
And you will find, through age and youth,
True joys, and hearts to love you."

Every man of any intelligence understands that in every form of activity he is working with forces and energies that are obedient to God-made laws, and when he obeys these laws and enters into partnership with God, the results are inconceivable and invariable.
—CHARLES WOOD.

THE PRAYER

OUR Father, grant that we may never be false to those glories which Thou hast placed in our hearts and souls! May our lives be blameless, may our faculty be active and at work, may we be ever learning from our Master how to behave so as to please Thee! For His sake. Amen.
—JOHN GARDNER.

THE OUTLOOK OF MISSIONS

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Thought for All Mankind

Those of us who have been taught the Christian ideals, and have caught the vision of a world in ruins, cannot help but appreciate the broad and liberal spirit that exists today among the men of business. Some of the greatest preachers for world reconstruction are the agents of commerce. How they scan the signs of times, and tell us of the need for an expansive, commercial policy! Is this not the very essence of the Gospel, and the very thing that the missionary workers are putting forward as the only true program of the Church of Christ? Here is what a sage business man has to say about the present troubles and the sure remedy:

“But we must also have a thought of the world, for all mankind. The world is torn asunder and harassed, and Pan-Americanism means sympathetic and generous Americanism, and the world needs the utmost of protection, or restoration, or rehabilitation, of a steady influence—all that we can contribute to it. Our greatest service lies in standing firmly together, making ourselves strong that we may give of our strength, and rich that we may contribute of our riches, and confident that we may inspire others with confidence.

“The world needs, in order that its economic balance may be restored, peace, enterprise, industry, frugality and commercial development. Here we have two rich and mighty continents, which as a whole have felt far less the effects of the great war than other Continental areas. To us the world is turning with a plea that we draw upon the resources which nature and our own good fortune have

assured to us, and aid those who have suffered more grievously than we.

“Herein lie for us both duty and opportunity; duty to those whom we may help; opportunity in helping others to help themselves. The great war has brought to us of the Americas a new conception of our place in the world and larger appreciation of the opportunity which is ours. We are blessed with natural wealth, with industrious populations, every variety of soil and clime and opportunity. We have developed more nearly a realization of interdependence and conception of something like economic, political and spiritual solidarity than ever before. We need to know each other better, to understand institutions and peoples and methods more accurately. We need to develop the great producing and commercial possibility of our own countries to encourage the larger exchanges of our products, the most sympathetic appreciation of our varied relations to one another and the rest of the world.

“By accomplishing these things we shall mightily strengthen ourselves to carry forward our task of today—aye, our tasks of all the tomorrows.”

No Religion, But a Religion

Professor E. C. Moore, of Harvard, president of the American Board of Commissioners for Foreign Missions, calls the Church to face the necessity when establishing mission universities in non-Christian lands, of making them outspokenly religious. Not otherwise will they justify their existence alongside of governmental institutions. Every effort to be eclectic in

Christian schools results in disloyalty and failure. Dr. Moore says: "All attempts to teach religion without teaching any particular religion have thus far, both in Japan and in America, fallen short of any serious effect. An attempt to maintain a religious atmosphere which is not the atmosphere of any particular religion is a doubtful success."

It does not require any profound thought to discover the reason for this. When a child is taught that there is a God, which would seem to be a fairly simple religious idea, he must be taught what kind of a being God is. At once the subject becomes concrete. One uses the Christian idea or one does not; one uses the abstract or one does not; the Moslem idea or not. It is utterly impossible in any serious effort to teach religion to remain abstract from the first sentence. One is bound perforce to teach a religion and not merely religion.—THE CONTINENT.

The Fetish of Organization

Most modern Christians are made captive by religious organization. We admit, of course, that organization is a necessary evil; yet certain branches and departments of it assuredly seem more evil and less necessary. Divine results do not depend upon elaborate human apparatus. Indeed, the grace of God shows a curious preference for methods that are simple and channels that are unexpected. When costly aqueducts crumble and run dry, behold! in the wilderness waters break forth and streams in the desert. For practical purposes, however, Christians are compelled to organize. We can hardly help, being entangled in a net work of societies and institutions. Many of us dissipate and distract our souls at endless conferences and committees. We are careful and anxious over all manner of claims and causes. We grow jaded in spirit, we lose our inward freshness, and glee and zest, because we are cumbered with much serving. Samuel Butler in his *Erewhon* drew the picture of a civilization where men had become the slaves of their own machines. Christian ministers, harassed by so many meetings, understand how the same things may happen with our modern machinery for doing good.

Numbers of honest people today make a kind of fetish of their religious and philanthropic activity. They are feverishly busy at the task of improving the world. They admire themselves because they feel that they are doing so much.—THE BRITISH WEEKLY.

Leading Others to Christ

There was a little girl in Sendai belonging to a Buddhist family, who was curious to know what Christian worship was like, so one day she slipped into our Chapel while Sunday School was in session. What impressed her most was the bareness of the Chapel. There was not even an idol to pray to. She received a cordial invitation to come again, and became a regular member of the Sunday School.

In the fall she was sent to school, but went to our Miyagi Girls' School instead of the Government School. When her parents learned of it they were very angry, but in spite of much bitter persecution she continued, and graduated.

After graduation she did Bible Woman's work. One day she was informed that a marriage had been arranged by her parents and the proper go-betweens, to take place between her and a Buddhist priest. She refused to marry the Buddhist priest because she was a Christian. The persecution at home now became very bitter, and she fled to Miss Pifer, our missionary in Tokyo, who took her in and made it possible for her to take the two years' course in the Bible Woman's Training School in Tokyo, where she had very high standing. After graduating from this school she again entered the Bible Woman's work, under the direction of our Mission.

This young maiden has developed a fine Christian character, and has not only won her own family for Christ, but is constantly leading one by one the natives of Japan to Jesus, the Saviour of the World.

What God is really seeking for is not our happiness at all, but the satisfaction of our spiritual selves, the satisfaction of those creative passions and desires which lie at the basis of the immortal soul and which are the distinctive elements of a personality different from the lower order of animals.

—HARRIS E. KIRK.

JAPAN NOT WARLIKE

BY MARQUIS SHIGENOBU OKUMA

THE coming of General Leonard Wood to the Far East and his mission to study the strategic situation in this part of the world will be welcomed by me, as by all clear-thinking Japanese. We know that General Wood is no alarmist, as soldiers are apt to be. I only hope he will make the clear-headed and thorough study of the situation in the Far East of which he is capable and make a complete report embodying the conclusions of his cool judgment. I hope he will study especially the place of the former German islands north of the Equator now under Japanese mandate in the strategic scheme of the Western Pacific. His mission will have a great deal of effect on the future relations of Japan and the United States in this part of the world.

In spite of the alarmist cables now coming from the United States, telling of a projected concentration of an American naval force in the Pacific and new American naval bases and facilities in Eastern waters, I fail to see in the present situation or the possibilities of the near future any danger of war between Japan and America. I do not believe the reports that America is to make a Gibraltar of Pearl Harbor. The Pacific Ocean will always be pacific in fact as in name. I see no need for a Gibraltar between the coasts of Japan and the United States.

STRATEGIC VALUE DENIED

Japanese expansion in the islands of the seas lying to the south of us will not bring an increase in the strategic strength of Japan in those waters. Among all the islands we have taken over under mandate there is not one large enough to furnish a base capable of sheltering a fleet of modern fighting ships. If there is any strategic gain for Japan in the acquisition of those islands it will be negative rather than positive—preventing their use by a hostile nation, but in no way increasing our offensive strength. Why should America see in Japan's possession of those islands any threat to American interests?

Japan hopes to make those islands an economic asset to her. They will be of

value to us because of our fishing interests. The Japanese pride themselves—and with justice—on being the best fishermen in the world. In the islands of the South Seas, as far south as Australia, the Japanese have proved themselves the superior of all other peoples in coral and pearl fishing.

I regret that we have still to find a satisfactory solution of the Yap controversy, but I am confident that an outcome to that issue, pleasing to Japan and America alike, can be reached. America need have no fear that Japan wants Yap for warlike purposes. The impression held abroad that Japan is a nation of militarists and an aggressive power exaggerates the real facts. Just study the history of Japan. For nearly 300 years, while the country was under the rule of the Tokugawa Shoguns, the country was a nation of armed warriors. Yet in all that period Japan fought not a single foreign war, and there was no serious civil war. Is there any country in the world that was at peace for so long? Even pacific America fought many wars during that period. Japan believes in maintaining an armament sufficient for her defense, but that does not mean her designs and intentions are aggressive.

HOPES TO BENEFIT WORLD

Japan does not want to monopolize Yap for her exclusive benefit. She hopes to make that island and its communication facilities of value to the world. It must be remembered that America is not the only nation directly interested in the cables radiating from Yap, for one of these lines goes to Menado in the Dutch East Indies and the Government of Netherlands is also interested in the Yap cables. If the real desire of the United States is to internationalize the cable station of Yap, I laud and approve that purpose. If that is the American purpose, why does not the United States carry it out to its logical conclusion and propose the internationalization of all submarine cables, including those owned by her own citizens? Japan should welcome such a

proposal. Should she oppose such a proposal sincerely made Japan would have no reply to make to the critics who brand her a selfish nation.

Japan wants equal opportunities with other nations of the world, and nothing more. I personally am much interested in the Yap controversy, because it was during my term as Premier that the islands of which Yap is one were wrested from German dominion by the Japanese Navy. While those islands were in German hands they enabled German ships to menace the trade routes of the Pacific and to make hazardous the transportation of troops from Australia and Asia to Europe. Even the Australians admit that America raised no question as to the control of those islands while they were in German hands; she said nothing when Germany was laying cables with Yap as the center, nor when Germany was using Yap for warlike purposes. Why should America claim a greater voice in the use of Yap today than she did when those islands were in German hands?

ASKS U. S. TO BE REASONABLE

America must be reasonable. If she wants to take away from Japan rights which the Japanese people consider theirs, she must make Japan some return. "Give and take" is the attitude that must be assumed toward international questions, and if America adopted that attitude she would not find Japan stubborn.

We remember that it was the United States that opened Japan to western civilization and it was America that taught us and led us in many things. We have looked upon America as our older brother. When America was leading Japan into the light of Occidental civilization she may have little thought that Japan would become one of the Great Powers. The attitude of Japan, now that she has gained maturity among the nations, may strike America today like the attitude of the younger brother as he grows up appears to the older brother who has guided and taught him. But brothers are brothers, no matter how they may quarrel. When they respect each other's rights and each other's honor they will live together as brothers. So America must respect the

honor and the rights of Japan—the little brother that has grown up.

Anti-American sentiments may at times find expression in this country when the Japanese do not feel they are treated justly, but in their hearts the Japanese people can harbor no deep-seated enmity toward the United States. To our people Commodore Perry and Townsend Harris are household heroes.—*Public Ledger*.

Our Outlook Workers

"Whenever I could find a little leisure time, I have been at work on the OUTLOOK proposition. So far I feel safe in promising you 50 subscribers."

Ashland, Pa. REV. I. M. SCHAEFFER.

* * *

"We observed OUTLOOK OF MISSIONS' Week in our congregation and conducted a campaign for new subscribers, resulting in securing 50 new subscribers. Mrs. Dickert had charge of the work for the Missionary Society and she was assisted by members of the Young Woman's Missionary Auxiliary, the latter securing 20 of the 50 subscribers."

Reading, Pa. REV. T. W. DICKERT.

* * *

"We have made an every member canvass and have placed your magazine in every home of our congregation who were not already getting this paper."

Los Angeles, Calif. MRS. L. R. HORN.

* * *

"At our April missionary meeting we gave the playlet 'A Lookout for the OUTLOOK OF MISSIONS,' which was very successful, and I asked for the support of every one there and arranged for a tea at my home the following Saturday afternoon to anyone who had a new subscriber to report. We had many reports and one lady came with eight subscribers and today 'phoned me she had two more.

"I want to thank you kindly for your program you offered, for through it we made our list 106, and we are not stopping at that, for I believe we have just shown the value of our magazine to our members and in another year I hope we may have many more readers to THE OUTLOOK OF MISSIONS in our church."

Easton, Pa. MRS. W. H. LAUBACH.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

The Death of Dr. William C. Schaeffer

DURING the past year death invaded the ranks of the Board of Home Missions and removed three of its former members. Dr. P. H. Dippell died last August; Superintendent A. C. Whitmer, in December and Dr. William C. Schaeffer on April 16th. For fifteen years Dr. Schaeffer was a member of the Board of Home Missions, and served as its Vice-President and a member of its Executive Committee. He came into the Board to fill the vacancy caused by the death of Rev. M. O. Noll, of Carlisle, Pa., representing the Synod of the Potomac. Prior to that time Dr. Schaeffer had also been a member of the Bi-Synodic Board of Missions and thus for many years he was vitally interested in the Home Mission work of the Church. When the Committee on Social Service was created in 1914, Dr. Schaeffer was appointed the Chairman. He took a vital interest in this work and wrote many articles for the Church papers on Social Service. He drafted the Social Creed for the Reformed Church. The work which he did for the Social Service Committee developed into a course of lectures which were afterwards published under the title, "The Greater Task," which has had a wide and favorable reception. Dr. Schaeffer was a wise counsellor. He was a man of sound judgment and good common sense. He was cautious, if not conservative in his actions, but he was courageous and consecrated. With the expiration of his term at the meeting of the General Synod in May, 1920, he declined re-election because of his advancing years and failing strength. St. Paul's Reformed Church, Waynesboro, Pa., the first congregation which he served as pastor, since his death, has established a Church-building Fund of \$500 in his memory. This is a most fitting tribute. He was greatly interested in our Church-building Funds and nothing could please

him more than to have his name recorded on our books in this manner.

The Evolution of the American City

BY CHARLES A. BROOKS

THE composition of the American city is the result of the three processes by which it has secured its people; rural emigration, alien immigration and the increase due to births. Each of these processes has created a corresponding group in the American city; the rural emigrant is the result of the first; the foreigner of the second and the indigenous city folk of the third.

The task of the Christian Church in appealing to these different groups is as much a psychological problem as it is a social, economic, moral and spiritual problem. The thing which differentiates these three groups most is the fact that in childhood the persons that belong to them grew up in entirely different environments. They think in fundamentally different terms, and their usual reactions towards situations and facts are the result of these traditional viewpoints.

In the evolution of the city several great forces are working which have a bearing on the success and progress of the Church. There are the forces which tend to bring people nearer and nearer together in opinions, standards of living and customs. The alien becomes "Americanized," the countryman learns city ways, and all tend toward the city type.

Ideally, the Church is a type-making force, emphasizing its idealism and the brotherhood and spiritual unity of mankind. Yet, in becoming more or less of a "class" institution the Church has fallen short of its opportunity and its ideals. How can it become the great unifying element in the American city?

In the evolution of the city, people of like interest are drawn together. Thus communities and neighborhoods take on a definite character. In the commercial

world the wholesale business and the retail business are segregated; different trades are segregated along certain streets; races are segregated in a "Black Belt" or a "Chinatown;" linguistic groups into Italian, Polish, Russian or Yiddish colonies; economic groups are segregated—the poor in the slums, the rich in the suburbs. This process of segregation results in the complexity of the American city. As a result the Church is confronted with the task of ministering to many different kinds of communities.

The rapid growth of city population and their consequent problems make the city a mission field of a magnitude hitherto unknown. Thus far the Church's approach to this field has been haphazard and spasmodic. There has not yet been evolved a science of procedure which adequately meets the needs of the city.

Certain of the great problems of the city can be met only when the Protestant churches of the city concentrate on a common program, unselfishly working for the lifting up of humanity.

Given a co-ordination of all these forces, a co-operating group of trained workers under competent leadership, wise strategy and an adequate budget, and almost any problem in the city may be solved by the Church of Jesus Christ.

Some Summer Home Mission Tasks

America makes a great appeal for Christian workers, but chiefly for life enlistment. There are some tasks, however, which can be performed in a single summer, and these are open to students in vacation time. The Home Missions Council calls attention to the following:

1. Many small churches, some of the pioneer kind, in the country—a few as city missions—need "supplies" for a few months. Vacation Bible schools also need workers.

2. Colportage work, with horse or automobile, or afoot, distributing the scriptures and tracts, and conversing with people on religion, can use recruits for short seasons.

3. A few men can go with lumber camps, as they went last summer.

4. Some Boards think of sending men into industrial plants to work as common

laborers (a) to learn conditions, and (b) as individuals to exert a Christian influence.

5. Some young people (but chiefly young women) are needed for missionary service in berry and fruit picking camps and in canneries.

Every man who can respond should apply to the Home Mission Board of his own denomination for information.

Some Rules for Kingdom Service

BY ALFRED WILLIAMS ANTHONY

1. *Simpler Living.* Thrift and economy require self-denial. They furnish resources, and thus make an altruistic planning and giving possible. We have been living through a debauch of extravagance. We should now live more simply as a matter of conscience, and not of necessity alone; and thus be prepared to serve the needs of our country and of the world.

2. *Fuller Co-operation.* Some denominations need to simplify their internal organization so as to secure a more united action. All must make co-operation in fuller fashion with other Christians and churches in order to meet the requirements of the day. Santo Domingo, Porto Rico and Montana, in the Home Mission field, afford instances of three types of practical co-operation between denominations—not as an ideal, but as an achievement.

3. *Community-mindedness.* Community churches are arising, some hostile to denominations, and thereby isolated from relations with the larger tasks of the Kingdom. A denominational church within a small community should have its community in mind, and not its membership alone, and it should be prepared to receive into its membership all who are Christians, even though imperfect Christians, from the point of view of the denomination. The finest type of Home Mission work may be done by a local church which ministers to the New Americans, and the special groups, and all classes about it.

4. *Race Relations.* The outstanding problems respecting race in this country now concern the Negro, the Jew and the Japanese. The Church of Christ is the only agency adequate for promoting the

good-will amongst men which must underlie all efforts at solving these problems.

5. *Enlistments for Service.* There is needed an increase of ministers, well equipped for their tasks, and of missionaries, servants in the Home and Foreign field, and also in the educational and social fields. The church needs now to recruit for her service.

NOTES

Quite a few of the Missions are adopting various kinds of "Five Year Programs." Christ Mission, West Hazleton, Pa., of which Rev. E. F. Faust is the pastor, has adopted the following:

1. Increase the membership to 400 or more.
2. Pay the entire debt on church and parsonage.
3. Install and pay for a pipe organ.
4. One hundred per cent. church attendance.
5. Self-support.

* * *

The following Missions report greatly increased Sunday School attendance: Immanuel, Ellwood City, Pa.; Winston-Salem, N. C.; Hollidaysburg Charge, Pa.; First, Gary, Ind.

* * *

A meeting of the Executive Committee of the Board of Home Missions will be held at headquarters, 15th and Race Streets, Philadelphia, on Thursday, July 7th, at 9.30 A. M.; and the annual meeting of the entire Board of Home Missions will be held on Thursday, July 7th, at 7.30 P. M.

* * *

Rev. H. A. Fesperman writes that the work of First Church, Greensboro, N. C., has opened up very encouragingly. Thirty members have been added since he has been on the field.

* * *

A very successful series of services was conducted in the First Church, Waughtown, N. C. Missionary D. E. Bowers was assisted by Rev. J. D. Andrew.

* * *

Ground-breaking ceremonies were observed by the Tabor Mission, Philadelphia, on the afternoon of May 8th. The Board of Home Missions was represented by Treasurer J. S. Wise.

The Hungarian Reformed Church at Gary, Ind., of which Rev. Eugene Boros is the Missionary, was dedicated on May 29th. The Board of Home Missions was represented by Dr. D. A. Souders, Superintendent of the Immigrant Department, and Treasurer J. S. Wise.

* * *

Since the 1st of January the Board has voted over \$400,000 for the erection of new buildings for its Missions. This money must be supplied by the Forward Movement.

* * *

The Woman's Missionary Society of General Synod has taken charge of the Jewish Mission in Philadelphia, and has purchased the property at 1914 S. 6th Street. Miss Rebecca Forman was married to Rev. Immanuel Gitel, on April 30th, 1921, and they, together with Miss Ida Peltz, will be the Missionaries in charge.

* * *

The Rev. J. S. Kosower took charge of the Jewish Mission in Brooklyn, on April 12th. The Board purchased a suitable house for him at Woodhaven, N. Y., which he and his family are now occupying.

* * *

A cablegram from the Conventus at Budapest, Hungary, stated that the proposition submitted by our Board with reference to the reception of the National Hungarian Churches in America, is generally satisfactory and consequently it is hoped that the transfer of these churches to the Reformed Church in the United States will speedily be effected.

* * *

The Home Mission Text Books for the Summer Conference this year are as follows:

Adults—"From Survey to Service," by H. Paul Douglass.

Young People—"Playing Square With Tomorrow," by Fred Eastman.

Juniors—"Stay-at-Home Journeys," by Agnes Wilson Osborn.

Primary—"Children at Home in America," by Anita B. Ferris.

These books can be secured from the Mission Study Department of the Reformed Church.

The following is a list of Deaconesses and Social Workers employed by the Board of Home Missions: American work—Miss L. Kippenham, Kansas City, Mo.; Miss Clara Blanchard, Gary, Ind.; Miss Hazel Duffy, Grace, Detroit, Mich.; Miss Jessie Miller, Rochester, N. Y.; Miss Grace Maul, Denver, Colo. Jewish work—Mrs. Immanuel Gitel and Miss Ida Peltz, Philadelphia. Hungarian work—Mrs. Elizabeth Basso, Bridgeport, Conn.; Mrs. Helen Hetey, Homestead, Pa.; Mrs. Ida Harsanyi, Toledo, O. Japanese work—Miss Lulu E. Weseman, San Francisco, Calif. Italian work—Miss Ina Jackson, Chicago, Ill.

The Woman's Missionary Society of General Synod and the Publication and Sunday School Board provide the support of these workers.

* * *

The Synodical Evangelist, Rev. R. C. Zartman, D.D., has completed two very successful campaigns, one at Shamokin and the other at Pleasantville, Pa. Reports from these places are very encouraging. Great interest was aroused and much good doubtless will result. A public installation of Dr. Zartman as Evangelist, was held in Heidelberg Church, Philadelphia, on the morning of April 17th. The service was in charge of Dr. E. S. Bromer, Chairman of the Commission on Evangelism, assisted by Dr. J. Rauch Stein, Stated Clerk of Eastern Synod, and also by Dr. C. E. Schaeffer, General Secretary of the Board of Home Missions, who preached the sermon.

* * *

Four Mission Churches in Philadelphia are planning to erect new buildings during this year. These projects will involve the Board in an outlay of more than \$100,000. When this will have been accomplished, all of our Missions in Philadelphia will be well-housed and will be in a position to do most effective work.

* * *

Canton, Ohio, plans to build two Mission churches this year, namely, Grace and Lowell.

* * *

Dayton, Ohio, likewise is arranging for the erection of two Mission churches, namely, Grafton Avenue and Heidelberg.

Did you ever hear of a more far-reaching program than that which the Board of Home Missions has launched? Practically all of its Missions will be supplied within the next few years with adequate equipment, enabling the majority of them to go to self-support. The Board is preaching the gospel in English, German, Hungarian, Bohemian, Italian, Japanese, Indian, Yiddish and Pennsylvania Dutch. It is seeking to vitalize run-down congregations and striving to apply more widely the power of the gospel to all relationships of human life.

* * *

The Forward Movement receipts for Home Missions on May 1st amount to \$136,056.18.

Observations of the Treasurer

J. S. WISE

FAR-REACHING are the effects of the great war. Society has been disturbed in all of its relationships. Young men have become old men within a few months. Thousands of light-hearted, happy boys left home for the battle front, and lived in a few months, the most critical years of their lives. They were denied the most interesting years of their development. They left home boys and returned veterans. The result of this rapid change will be expressed in the life of the coming generation.

I readily recall the optimistic predictions of most of the leaders of thought. They said: "When the boys come home a new and better order will be established." The new order is now in the making. Whether it shall be for better, or for worse, is yet to be determined. The part to be played by the abnormally developed young (old) men is still unknown. Rapid changes have taken place since the signing of the armistice, and will continue to take place for a number of years to come. From the armistice to the present we may deal with facts. As to the future, there is nothing left except an earnest endeavor to discern the signs of the times. Whether the high ideals advocated while the war was on are to become real is problematical.

Perhaps we expect too much, for, with the world order disturbed and the highest

essentials of life broken down, much time, indeed, will be required to repair the damage. The most damaging consequence of the war consists in the smashing of the Decalogue. Never have I witnessed so great a tendency to run "after other gods" as now. The god of pleasure reigns supreme. In his wake we find hosts of worshippers becoming easy prey to his compatriots—the gods of lust, power, greed and malice. We seem to have forgotten "Thou shalt not bow down thyself to them nor serve them: for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments." Every single law of the Decalogue is constantly flaunted and broken, and the sad part of it all is, that those who follow us must "pay the bill." The nations of the world have been teaching the youth to kill, to steal, to deceive. What shall the harvest be?

I am not ready to answer that question, for the infallibility of the law is tempered with mercy, "unto thousands of them that love me, and keep my commandments." In that clause there is hope.

I wish to write, however, more particularly of the last and undoubtedly, the most far-reaching of the commandments—"Thou shalt not covet." In the violation of this commandment we are sent scampering after innumerable hosts of false gods that invariably lead to death and destruction. Because we covet, we kill, steal, commit adultery, bear false witness, dishonor father and mother, desecrate the Sabbath, profane the Lord's name, and bow down before a thousand and one images and "isms" of every conceivable type and name. The profiteer, the rent gouger, the red radical, the unchristian, the unreasonable employer and employee are all bowing at the shrine of the god of covetousness. Let us beware, therefore, and see to it that we worship none other than "THE LORD OUR GOD."

In the last paragraph, I used the word "unreasonable." I used it advisedly. When we covet, we become unreasonable, and that promotes suspicion. I never realized until lately how suspicious people

can become. Oh, that we might learn to observe the last commandment in every particular! Since the Forward Movement funds have been coming in, a curious type of reasoning has developed. It is revealed in a number of letters that I am receiving. Its inception is in selfishness, and selfishness and covetousness go hand in hand. I fear that some of our good people are becoming suspicious of the Board and other institutions, not because the Board or the institutions have broken faith with them, or even intend to, but because selfishness leads them into suspicion. For instance: Not long ago, in conference with certain church officers serving one of our Missions, there were a few individuals present who questioned every promise, simply because I was unwilling to commit myself to a specified sum that would eventually be given them from the Forward Movement funds. I stated that I had every reason to believe that the Mission would receive a certain sum of money, and explained that that belief was based upon certain facts. The Mission was budgeted for a certain amount, and inasmuch as over one-half of the entire Forward Movement budget was subscribed, I felt reasonably safe in assuring them that they could look forward, with confidence, toward receiving at least 50% of their budget. One of the men "came back at me" with this question: "Will you sign a note in favor of our congregation, guaranteeing the sum you name?" I replied, "Certainly not, we must have faith in one another. Inasmuch as the Board of Home Missions has always kept faith with you in the past, there is no reason to suppose that the Board will not keep faith with you in the future. We have a tremendous program before us, and with the help of the whole Church, and in the spirit of the Master, we will endeavor, to the best of our ability, to carry it out."

This was an extreme case, and in fairness to the congregation, I must state that when we adjourned there was, as one member expressed it, "A sweet taste in the mouth." I am now sure that the congregation referred to has more confidence in our Board than it ever had before. It also realizes, in part, the tremendous responsibility that is ours.

It is exceedingly gratifying to know that only a few congregations have insisted upon irregular transactions. By irregular I do not mean that they are asking anything wrong. They simply want their money handled in a different way from that prescribed. They are a little bit suspicious. They fear they might not get all that is coming to them. These cases are few, however, and I want to compliment the great majority of our Missions for their splendid spirit of confidence, co-operation and patience.

The Board's program is not visionary. It has a definite plan that will require

from five to six years to finish. On such a program not all may be first. The patience displayed by so many is rather refreshing. It makes the work easier and brighter. Running the Church-building Department, at this time, is no easy task, and I fully realize that because of the war many needed buildings were of necessity delayed. I wish we could push every needed operation to completion without any further delay, but that cannot be done. Some one must be last. May "the last shall be first and the first shall be last," be the spirit that shall govern us all.

THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

Rev. James M. Mullan, Executive Secretary

THE RURAL CHURCH

THE SITUATION

THE Rural Church situation seriously demands special attention on the part of all Protestantism. The one aim should be to secure to all rural people, at least expense of men, means and time just that which makes for the best Christian character and largest usefulness in citizenship. To this the Reformed Church should contribute her quota. General Synod, through the Department of Social Service and Rural Work of its Board of Home Missions, is seeking to do this. To secure to each and all rural communities the Christian care and opportunities they need, there must be a readjustment that will stop so-called "over-looking," with its serious neglect, and "over-lapping," with its waste of energy and inefficiency. Active parties in bringing about these better conditions must be the local congregations and their classes. Aid may be given them by denominational leadership through the boards with their secretaries, treasuries and publications; encouragement may come through interdenominational efforts of various kinds, but it still remains for the local congregation and the classis to determine the course to be followed. The Reformed Church must take her place in making these readjustments. There can-

not be effective work without them. How shall she approach this all important task? By what principles shall she be governed? What standards shall she set up?

CO-OPERATION DESIRED

Protestantism should declare against there being any *neglected fields* and against *inefficient churches*. In other words, every field should be occupied and every church should be efficient. To secure these Protestantism must co-operate. Here the Reformed Church can take her place. She has always been generous and cordial toward her sister denominations. This leads to the principle of co-operation with other denominations in the allocation of responsibility for fields. This implies two things:

1. A willingness to occupy adequately any field the Reformed Church accepts as her responsibility.
2. A readiness graciously to withdraw from any field over-occupied that has not been assigned to her.

NEGLECTED FIELDS

There are two kinds of neglected fields: Those wholly unoccupied and those which are occupied but in which the churches are not reaching out and covering the com-

munity adequately. Of the former class there are not so many. An illustration is a community in Ohio which the Reformed Church is now planning to enter. This community has about three hundred thirty-four people, but the church, by putting in the right kind of work, can reach much farther than the present community lines. An illustration of the second kind of neglected fields is seen in another Ohio village which has a population of two hundred forty people, with two churches. The entire community has seven hundred seventy-five folks. Both the churches lack vitality. Both confine their efforts to the community center and one and a half miles or so in the country. It is five miles from the community center to the northern boundary of the community. In that territory are seven abandoned churches: four Churches of Christ, one Methodist Episcopal, one Christian Union, one United Presbyterian. Most of the people are entirely neglected. A great deal of the neglected territory that we have called "No Man's Land of the Churches" is the result of the abandoned open country church. In fifty counties in Ohio the abandoned churches average twelve and three-fourths to the county. One-fifth of the churches are abandoned. In many instances there are enough remaining churches, but they have not reached out and covered the field. Churches must be lead to function properly. Probably the most pitifully neglected field is the village that is overchurched with all churches having some form of inefficient activity, the total of which is inadequate to meet the needs of the town, with probably no resident pastor.

THE LOCAL CHURCH

The local church is the basic factor in all Christian work and the source of supply of men and means. Without the local churches there would be no higher ecclesiastical organizations; no resources for Church Colleges and Theological Seminaries; no base of supplies for Home and Foreign Missions. The needs of our local congregation, therefore, must not be overlooked in the midst of the demands of our more complex organized Christian work. At the present time the many instances

of their weakened condition are calling for reconstruction and emphasizing the need of Christian co-operation. Reconstruction is coming, but it will take time. The Reformed Church, while ready to co-operate with other churches, and awaiting such opportunity gladly, and embracing it promptly as it comes from time to time, can do nothing better than to fortify her local churches against disaster at the hands of competition and worldliness and help them to greater efficiency in these testing times. For this reason the "Commission" asked each classis to provide a Committee on Social Service and Rural Work for the purpose of functioning among its constituent congregations for greater efficiency in the service they render.

The life and health of the congregations should be no less *jealously guarded* than *zealously urged* to greater tasks. It is as important, at least, to care for the needs of the horse as to load the wagon. That the congregations be kept in condition to preach the Gospel and serve the communities should be as great concern to Classis, for the sake of its parishes and the life of its churches, as the response to all the calls for the general work. The general work should not be minimized but a new stress needs to be placed on the BASIS of all church work—the congregation—that it may be brought to take its rightful place Locally and Generally.

While all the mandates from the higher bodies should be compiled with by the congregation for the sake of the CAUSE, yet there are fundamentals to obedience that must obtain before an adequate response to the calls can be had. It is the function of Classis to secure and safeguard these fundamentals to each congregation. Three of these may be named as follows:

1. A HEALTHY BODY

Health in organism requires nourishment and exercise. A congregation must have a pastor to teach and preach the Word. These will develop strength for Worship and strength for Service. A congregation that does not worship will not serve the community, and the community that does not serve will soon forget to worship. Pastoral care and inspirational

preaching are necessary both to lead the congregation in worship and also to direct its strength and resources into useful channels of service. A fair proportion of this service must be rendered to its own community that it die not. Various classes from time to time, have carried in their minutes old reports of membership from weak and struggling, or, indifferent and dying churches, that sent no reports, apportioning them without inquiry as to their welfare, and then denouncing them for non-payment, until these congregations were literally dead. It would have been more in keeping with brotherly concern and ecclesiastical responsibility to have given them suitable oversight and care, helping them to a strong, healthy organization so that they might have functioned properly. For Classis to apportion, and the different boards to the church to appeal to disorganized, weak, purposeless churches for help in general work is about equivalent in folly and loss and double-headed disappointment to the procedure of a parent who should try to drive an undeveloped, untrained, sick child to a task still beyond itself. The work desired in each case may be right in itself but a lack of ability for normal action suggests a different course of procedure. Such congregations should be rescued from their condition by Classis. It is hoped that the Commission on Social Service and Rural Work will help classes to function fully with the larger interests of Christianity as they lift up the people and bring them into His Body.

2. AIM AND MOTIVE

Right motives and purposes must govern the activities of a worshipful and serviceable congregational body. Granting that the objectives set before our congregations in the program mapped out by our judicatories is right and high in its aim, we are in danger still of failure to meet that objective because of lack of suitable presentation of the Cause to the people. The church is charged with failure. If it is meant thereby that the teachings, death and resurrection of Christ and the institution of the Church are not sufficient to attain the end for which they were given then the statement is false. But if it means that men in the church have not

appropriated the grace of God as they should have and that the Church has not done what it should have done in preaching the Gospel and extending the Kingdom at home and abroad then there is truth in the charge. Many of the church people have not appropriated the grace of God nor preached the Gospel with personal appeal in an effort to reach the last person as they should have done. They need the stimulus of the vision of eternal values in the human race.

3. ADEQUATE REWARD

The first reward to the eater of food is growth and strength. An additional reward comes as growth and strength are invested, or consumed, in service. To the Christian, peace with God, joy in service, personal benefits, benedictions to the community and the world at large, will stimulate to action and satisfy the laborer as meat and drink to his soul. God rewards the laborer. As the Classis increases the activity of His people so it will increase these rewards and there will be a responsive church. May God speed the day when Classis will function aright toward her local churches that in turn they may take their place in a suitable Worship of God and Service to Humanity.

—CHAS. W. BRUGH

Missionary-Evangelist of the Ohio Synod,
and member of the Commission on
Social Service and Rural Work.

MISSION BANDS IN VACATION

(Continued from Page 283)

thereto is deplored. Weekday religious instruction and vacation Church schools are proposed to amend the failure of the modern home and parental irresponsibility. All this is good precept, but little practice. Having a well planned organization and well-selected lesson material, let us demonstrate what can be done by good use thereof. Consider well how we may build for the future of missions. Let not the summertime depress, but let us make it a season of expansion and special activity in Mission Bands.

MISSIONARY FINANCE

BOARD OF HOME MISSIONS General Fund Receipts for April

<i>Synods—</i>	1921.	1920.	<i>Increase.</i>	<i>Decrease.</i>
Eastern	\$17,768.65	\$21,626.34	.....	\$3,857.69
Potomac	7,627.42	8,641.75	.....	1,014.33
Ohio	3,595.64	4,661.38	.....	1,065.74
Pittsburgh	2,665.00	3,636.83	.....	971.83
Interior	1,065.31	653.20	\$412.11	.....
German of the East	935.74	1,143.66	.....	207.92
*Central	92.00	47.68	44.32	.....
*Northwest				
*Southwest				
†W. M. S. G. S.	1,060.80	1,684.81	.....	624.01
Y. P. S. C. E.	25.60	10.00	15.60	.....
All other sources	242.97	482.77	.....	239.80
	\$35,079.13	\$42,588.42	\$472.08	\$7,981.32
				472.03
Decrease for the month				\$7,509.29

*For Hungarian and Harbor Missions only.

†The W. M. S. gave \$352.07 additional for Church Building Funds and other causes.

BOARD OF FOREIGN MISSIONS Comparative Receipts for Month of April

<i>Synods.</i>	1920.			1921.			<i>Increase.</i>	<i>Decrease.</i>
	<i>Appt.</i>	<i>Specials.</i>	<i>Totals.</i>	<i>Appt.</i>	<i>Specials.</i>	<i>Totals.</i>		
Eastern	\$20,910.13	\$1,731.70	\$22,641.83	\$18,031.32	\$2,227.11	\$20,258.43	.....	\$2,383.40
Ohio	4,661.38	1,536.25	6,197.63	3,550.60	1,636.94	5,187.54	.....	1,010.09
Northwest	283.92	151.80	435.72	477.25	97.36	574.61	\$138.89	.....
Pittsburgh	3,631.83	768.08	4,399.91	2,665.00	504.34	3,169.34	.....	1,230.57
Potomac	8,789.91	1,282.40	10,072.31	7,615.54	2,370.14	9,985.68	.....	86.63
German of East	899.76	224.63	1,124.39	617.45	187.81	805.26	.....	319.13
Central	474.01	258.56	732.57	1,061.63	247.52	1,309.15	576.58	.....
Interior	435.60	709.91	1,145.51	1,065.31	90.77	1,156.08	10.57	.....
Southwest	200.50	233.69	434.19	200.33	56.89	257.22	.....	176.97
Bequests					529.00	529.00	529.00	.....
Annuity Bonds								
W. M. S. G. S.		4,172.78	4,172.78		5,517.05	5,517.05	1,344.27	.....
Miscellaneous								
Totals	\$40,287.04	\$11,069.80	\$51,356.84	\$35,284.43	\$13,464.93	\$48,749.36	\$2,599.31	\$5,206.79
								Net Decrease, \$2,607.48

On the Way to Success

The effort to secure Three Thousand New Subscribers is being well supported by many Secretaries of Literature and special representatives appointed by pastors. The several Church papers have been generous in helping in the publicity end.

So far 1,500 New Subscribers have been added, making the circulation about 13,250. The Honor Roll is omitted this month, but will appear as part of the

most noteworthy published in recent years, together with a full account of the special effort for new subscribers in the July issue.

Let us continue the effort until we achieve complete success. We appeal especially to the congregations which have not yet conducted a Campaign for New Subscribers to do so as early as an opportunity can be found. We need the help and moral support of every pastor and worker in order to reach the Goal set for 1921—15,000 SUBSCRIBERS.

A Centennial With a Worthy Past

Announcement has been made of a nation-wide celebration of the 100th Anniversary of the founding of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, to culminate in a thanksgiving service November 6th.

The history of this society is practically coterminous with the history of the Government of the United States. Its roots reach back to 1785, two years before the adoption of the Constitution of the United States, when the constitution of the independent American Church was framed, in large measure by the same men who later drafted the National Constitution. The Convention which brought into existence the Missionary Society, was presided over by the Rt. Rev. William White, Bishop of Pennsylvania, who had served as Chaplain of the old Continental Congress, and numbered George Washington among his parishioners of Christ Church, Philadelphia. Francis Scott Key, author of "The Star Spangled Banner," assisted in drafting the constitution of the society.

Organized in 1821, the Domestic and Foreign Missionary Society found its world-embracing mission in 1835, in the epoch-marking declaration that the Church itself is the real missionary body, of which every member of the communion is an integral part. This transformed the Society from a voluntary organization into one of the chief agencies of the Protestant Episcopal body. Since that time it has kept even pace with the advancing progress of the United States. Its missionaries, with the solid support of the Church behind them, have followed the receding frontier of the nation with their spiritual and civilizing influences; and when the limit of continental expansion was reached, and destiny carried the Flag of the Nation over seas, the Society has always been abreast of the advance guard of American progress and enlightenment. Today, in addition to the intensive home missionary work which the Society carries on among Indians, Negroes and immigrants, and in connection with its multitude of charitable and religious efforts through Church, settlement house, hospital, etc., its missionaries are actively at work in every land and clime where the American flag floats.

The plans for the anniversary which the Presiding Bishop and Council have approved are largely historical and educational, and include the presentation of a pageant illustrating the Society's hundred years of progress, the publication of a history of the organization by Miss Julia C. Emery, commemorative meetings with addresses by leading members of the clergy and laity, Sunday School activities, and a week of intensive study of missions and missionary work, which will culminate on November 6, in a thanksgiving service in every parish and a mission of the Church simultaneously—in continental United States, Alaska, Cuba, Porto Rico, the Virgin Islands, Mexico, Brazil, Hawaii, China, Japan, the Philippines and Africa; with centennial sermons and offerings with which to inaugurate the second century of the Society's history.

How Like Other Children

In Japan there are many children, and nearly every one loves them, and anyone will do almost anything for the children. Many of the children, especially the boys, get "spoiled" and always want to have their own way. They soon learn that it is not necessary for them to obey. When they are old enough they go to school. In school they must obey their teacher but that only makes them more stubborn "inside" and they do not care if they do not get their lessons well.

A missionary who lived near a large primary school in Aomori, had a Sunday School in her house every Sunday afternoon. Many of the boys and a few of the girls who came were pupils in that large school. In her Sunday School she taught them the Ten Commandments, the Beatitudes and many stories from the Bible. But what do you think they remembered best? They remembered that she was kind to them and that made them feel kind o' good, and after while they forgot some of that old stubborn feeling.

One day a teacher from that large primary school told her that the children who came to her Sunday School were among the best in his classes. Why do you think they were good pupils in the primary school? I believe it was because they had a new feeling of kindness instead of stubbornness.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR



YOSHIO AOKI



SADAICHI SATO



KUNIYOSHI YUKI

BRIEF NOTES

The three young men are graduates of the Theological Department of North Japan College, Sendai, this year. They are all spoken of very highly and will prove a valuable addition to our evangelistic forces in North Japan.

* * *

Miss B. Catherine Pifer writes: "I am happy at this time that I can give you the good news to add to your Christmas joys. It is this, we now have in this vicinity those who long to know of their Saviour. Am only sorry that my nearest neighbors, while kind and good to me, still lack this virtue; their devotion is yet to idols, to which they are so firmly wedded. If all Christians only had such strong ties to bind them to the Saviour, the world today could be Christian."

* * *

The Executive Board of the W. M. S. G. S. held their annual meeting in the First Reformed Church, Philadelphia. It was a most inspiring gathering. Next month will be shown several pictures taken in front of the Church, as also an account given of the business transacted. Almost \$100,000 for Home and Foreign Missions gathered by our devoted women is a proud record for the past year.

* * *

Our members have been liberal in their gifts to the China Famine Relief Fund, but the need is still great and calls for more help.

* * *

The work of relief for poor Armenia is going on, but when will the time come for this need to cease? To feed the starving Armenians may be a kind act, but if it only gives the Turk

more lives to destroy an outraged Christian sense would seem to call a halt. We are in hearty accord with this sentiment:

"We do not assume to dictate to the President and to Congress what shall be their method of attaining the end in view. We are certain that the means are at their command to make it known to the Allied powers that the people of the United States look to them to end the Turkish destruction of Christian peoples under their control, and we are equally sure of the good will and humanity of the high officers of our government; but if they are assured that the public is back of them, their hands will be strengthened. *What we ask is that they bring home to the European powers a realizing sense of the fact that the American people are in earnest in their demands that these people shall be saved from utter destruction.*"

* * *

The latest step in missionary co-operation is the proposal of an international missionary committee to take the place of the Edinburgh Continuation Committee. Preliminary action was taken at the annual meeting of representatives of the Protestant missionary boards at Garden City, L. I., by the nomination of a committee to work out the proposal and prepare for the first meeting of the international committee. Members of the latter will be elected by the various boards in North America, Great Britain and other lands. Its function will be to study the larger questions of education, Christian literature in the vernacular, the relation of mission work to political and economic conditions, with a view to effective co-operation and economy of missionary effort.

The Needs of Our Sunday School Work

REV. DEWEES F. SINGLEY

THE one outstanding impression that remains with me now that I have completed my first missionary tour of Iwate Ken is the great work that still remains to be done to make the Sunday School a real, effective institution in the Tohoku.

Everywhere I found that the Japanese children could be gathered together with ease. At Iwate Ken's most northern preaching-place, Ichinohe, where the regular attendance is about 35, about 250 children crowded into the little room, forcing us to open another. The attraction, for there must always be an attraction to get the crowds, was in this case Dr. Zaugg's banjo and the story-telling of one of the primary school teachers. At two other places in the *ken* about 70 children gathered together with no other attraction than the playing of a little telescope organ and the story-telling of the pastor. At Ichinoseki, where we have the largest Sunday School of about 150 pupils, no special attraction is offered. One of our present pastors, while a school teacher in this *ken*, conducted an independent Sunday School in which he had an attendance of 200 children. Doing the work himself, he had nothing to offer them except his own well-told stories, but the children came. In Morioka our Sunday School is quite small for so large a city. For this there are several reasons. First of all there are in the city and its neighborhood no less than forty-four Buddhist temples and their Sunday Schools are quite successful, due to special inducements of cards, cakes and candies, which they often give to the children. Another reason is that no special emphasis has been put on the Sunday School work. I am positive that with the expenditure of a little time and money we could soon fill our Sunday School accommodations to the doors. Everywhere in Iwate Ken it is possible to get the children, to "bring them in," and I think that this *ken* is not unlike the other *ken* in the Tohoku.

If it is possible to get the children, what are the possibilities for securing the necessary teachers? To be sure, this is by

far the more difficult proposition, but, in every place visited last fall, there were men and women sufficiently interested in the welfare of the Church and well enough qualified that, if challenged and assisted, might be secured as leaders and teachers in a more efficient Sunday School. For the 150 pupils in the Ichinoseki School there are only four teachers, including the pastor and his wife. It was there that I saw a bright young girl doing her best to manage some thirty little tots of beginner age. Such courage one has to admire. In ten other Sunday Schools in the *ken*, in which the number of scholars ranges from 35 to 75, the pastor is the organist, singing teacher and story-teller, yet at each one of these places there are teaching qualities waiting to be enlisted.

Our Mission is not now doing anything for the Sunday Schools except to provide a place to meet and a pastor. I am sure that our pastors deserve a great deal of commendation for the Sunday School work they do. The man at Ichinoseki has three Sunday Schools outside of the city and another walks seven miles to one town and five miles to another to hold Sunday Schools. It is our hope to provide these men with bicycles for their work next year. It seems imperative for us as a Church and as a Mission to do more for the Sunday Schools in the Tohoku. At present nothing is given the children. They receive no cards, no papers—nothing. The only thing they receive is a little practice in singing Christian songs and the privilege of listening to the pastor's stories. And every child from the four-year-old to the fourteen-year-old listens to the same story. If we had Sunday School literature for each grade of pupil as we have in America and had enough to meet the increased attendance that would be inevitable; and if we had teacher's helps for each grade of pupils, would it not be fine to see us enlarge our preaching-places and have regular beehives of Christian activity where now we have only "meetings?" I am firmly convinced that Sunday School literature of a suitable kind is the greatest

need now in the Tohoku. It would not be necessary, in fact it might be very unwise, to begin by providing each school with a full supply of all grades of literature. If we supply each school with the old-fashioned primary picture cards and charts I am sure we could show a 50% increase in Sunday School work in the first six months. These cards could be used for all grades, for, say, the first two years and the third year the lesson leaves for the Juniors might be introduced. In this way, year by year, or every two years, the supply might be increased until each school would have a full supply. As each new grade of literature would be introduced, the corresponding helps for the teachers would, of course, have to be supplied. The expense of thus supplying literature would be very great, indeed, but as each school would increase in size and efficiency greater and greater efforts might be made for increased collections. These would, at first, be almost negligible, but continued teaching and continued emphasis might do much. At any rate the important thing is to get the literature.

Many times the question has been asked, why do we not show greater increases in

church membership in Japan? Many different reasons are advanced. I am positive that a continued emphasis on Sunday School work in Japan and especially in the Tohoku for a period of twenty years will do a great deal toward increasing the churches in members, in faith, and in money. Today we are receiving members who have had but little training in the Bible and the number who drop out of the ranks is not small. It is said in America that 80% and more of the church members come from the Sunday School. Let us undertake the tremendous task of building up efficient and effective Sunday Schools and thus further His Kingdom by beginning with the future members thereof at an earlier age, when impressions are more easily made. The task is tremendous. It will take a great deal of increased activity on the part of you folks at home and much additional work for us here on the field. But how reassuring comes the word, "My grace is sufficient for you." Dr. Meyer once said, "If the world is to be saved, the children must be saved." Are we ready to say, "If Japan is to be saved, its children must be saved?" Will we say it?

CHRISTIANS WIN CLOSE GAME WITH BUDDHISTS

In Temple Grounds at Kyoto, Bible Class Teachers and Students Defeat Priests 2-1

WHILE Oriental temple bells in the Great Higashi Honganji temple at Kyoto, sounded, and the prayers of Buddhist folk were heard nearby, Christian members of the Christian Bible Class Teachers and Students of Kyoto, defeated the Buddhist priests in a historic game of baseball recently. The score 2-1, was made possible when the High Priest let a ball roll between his feet, allowing two men of the Christian team to come in.

The abbot brought his men to the temple grounds on the day set for the game, and the Christian team members say that they were surprised at the fine looking lot of ball players that were to represent the Buddhist priests who had asked for the game. Pilgrims of the Buddhist faith had swarmed the temple grounds to see the

odd game from America and there were mumbled prayers to be heard from the temple building. For eight innings there was no score and then the priests had the honor of putting one across.

"Harada, son of the former Doshisha president," says a member of the Christian team, in describing the game, "drove to center; Shively, Doshisha professor, lined to right. Then the last man you would have expected to have been so generous, came to our assistance. With these two men on second and third a ball was rapped to the high priest, who, despite his royal connections, let it roll between his feet; two men crossed the plate and the game was won. Christians 2, Buddhists, 1."—*The Japan Advertiser, Tokyo.*

March 10, 1921.



"THE GOSPEL TEAM," HUPING COLLEGE, YOCHOW CITY, CHINA

LAKESIDE, CHINA

IN ORDER to do their bit for the North China famine, about seventy students of Huping College, spent two days canvassing Yochow City and vicinity, asking for funds. Friday and Saturday, April 8th and 9th, were set aside for this purpose.

The boys set out early in the morning with tags and flags, carrying large receptacles for the expected harvest. Though the Yochow people, on the whole, have very little money, the students were able to report a total of over \$246 collected.

Other sums have been sent from Yochow to North China at various times during the winter, but this was the first effort to ask the non-Christians to help.

Under the direction of the Huping Y. M. C. A., a Gospel team has been organized among the students. The cut shows eighteen students who went to several neighboring villages on the Sunday of April 17th, 1921. Arriving at the village of Tsen Fu Tsen, a storekeeper kindly loaned benches, which were set up in the street. After some singing and violin playing, a crowd was attracted. It seemed strange to hear several semi-classical airs such as Drdla's Souvenir in that peasant atmosphere. Perhaps it sounded stranger

to the natives, for at least 25 or 30 remained to hear the simple Gospel story as told by Mr. Ren Tsen and Mr. Lo Hwei Ling. Mr. Lo also helped them in a material way, by giving them a few essentials in sanitation and hygiene.

After walking to Lui Puh Dzi, another but smaller crowd was attracted.

Do you think there is any hope for China when the students in our Christian colleges have such initiative and willingness to serve? Surely our educated Christian Chinese must be the ultimate means of salvation in this great country.

T. E. WINTER.

The Student Volunteer Movement in China has a most loyal executive committee, which employs at the present time one traveling secretary, Pastor Ding Li-Mei, who has made a great impression upon the church in China. In addition to his visitation work, and the important work which is being done by teachers in the schools throughout the school year, great emphasis is placed upon the opportunity of the ministry as a life work in the student conferences held during the year in 13 places. In two conferences of students held in February more than 20 students made decisions for the ministry.

Letters of Dr. Hoy

II

HUPING COLLEGE, YOCHOW CITY,
HUNAN, CHINA

April 24, 1921.

Dear Friends in the Reformed Church:

The last Sunday of 1902, we held our first baptismal service in China. Two men, two women, and one child were baptized. On the 15th of February, 1903, our first congregation in China was organized, with a membership of twelve and an elder and a deacon. In a few years it transpired that others should bear the most important part in the development of that church. Last September, however, during the temporary absence of Brother Keller, it was once more my privilege to minister unto these people in spiritual matters. The Baptismal Service, the Lord's Supper, the Ordination and Installation of Elders and Deacons, all reminded me of former associations in this place. It was and still is a Bethel.

The greatly enlarged building, the large and interesting Sunday School, the increased congregation, the membership growing in grace, and the atmosphere of

more advanced Christian life and work gave one the fullest assurance that one sows not in vain here in China. What the Brethren Reimert, Keller and Heinrichsohn, wrought in this Church cannot clearly be differentiated. Each added much to the increase, as far as the labors of man can. God has been in all this beautiful life. The Chinese Evangelists, and the Missionary and Chinese Bible Women, as well as the Teachers of the Ziemer Girls' School, must be thought of as active agencies in the development of this congregation. All labored in the Lord who worketh out His will.

The Yochow Church offers much to one's joy and encouragement in the Master's service. Perhaps the Chinese Christians do not grow so fast in grace and in the knowledge of God as we had hoped. That there has been so deep a witness to the transforming power of the Gospel should give us cause for gratitude and not for complaint. Some of these brethren have contended with forces of which you and I have no conception. To be on the Lord's side in a heathen environment means much.

Sincerely yours,

WILLIAM EDWIN HOY.



HUPING COLLEGE STUDENTS READY TO CANVASS
YOCHOW CITY FOR CHINA FAMINE RELIEF



PROF. AND MRS. OSCAR M. STOUTD AND
CHILDREN, TEACHER IN NORTH
JAPAN COLLEGE

AFRICA

IT HAS been truthfully stated by one, that Africa is really a continent rather than a country. This idea is borne upon the fact of that vast area of land embraced in this grand dominion with its nearly one hundred and fifty million inhabitants. Think of more than a hundred million people roaming without any acceptable form of government or civilization. They are merely groping as it were in darkness—human spectres of inexpressible commiseration.

And what does a condition of that kind represent? First of all it represents a challenge of the Christian world in general; but a challenge particularly to all of our Negro denominations. The specific idea, however, of Africa's redemption should not center primarily on any particular race or denominational contingency save those who are the best prepared to assume the obligations that are required to push the work that is sorely needed in that benighted land. But many of those who happen to be the strongest in material requisites for prosecuting the work seem but to have a like passion for Africa, as they have for China, India, Japan, Korea, and Turkey. Yet the great commission says, "Go ye into all the world and teach all nations * * * and lo I am with you."

Dr. Belle J. Allen has written a book, entitled: "A Crusade of Compassion for the Healing of the Nations," in which she turns on the light—the searchlight, if you please—which enables one to observe the wonderful discoveries of Africa's needs in comparison with what the other countries are getting in the way of supplying their needs. The work that is being done by the Missionary boards in the various foreign lands is indeed commendable and is serving a long-felt need, and with increasing demands for even better work and more workers. But Africa should not, by any means, be looked upon as of secondary importance. The demands in Africa today are as great and imperative as one can find coming from any quarter of the universe. If we are out for the purpose of the world's salvation—and the whole world—let's turn all the forces of Christianity to the necessities of all the world irrespective of creed, nationality or racial consanguinity, just as Christ would have us do it.

Dr. Allen gives out some eye-opening statistics, in which it is shown that in India with its population of three hundred and fifteen millions, there are under missionary control 183 hospitals and 376 dispensaries manned by 122 men and women physicians.

Korea with its sixteen million inhabitants have under Missionary control, 29 hospitals and 31 dispensaries with 31 men and 5 women medical missionaries. Dr. Stanley said: "A medical Missionary is a Missionary and a half."

The Philippine Islands having a population of nine million, have under Missionary conduct 10 hospitals and 18 dispensaries, with 14 men and 2 women physicians. Note the comparison: "Africa—a continent, not a country," says Dr. Allen, "confronts us with its one hundred and thirty-six millions. For all these there are but 85 hospitals and 228 dispensaries with 106 men and 15 women physicians of whom but five are American, and not a single native African physician."

Africa is demanding large service today. Her condition is a great challenge to all Christendom. It was Isabella Bird Bishop who said: "Go, let go, Help go."

Let us put into practice these meaningful words.

MISSIONARY SEER.

A Visit to Nieh-kia-shih

OUR whole family went to Nieh-kia-shih last week on an itinerating trip! We sent a man with our bedding and food the day before, and he had a place arranged for us to sleep, and our water boiled and cooled, ready for the children to drink. We awoke about 4.30 in the morning that day, dressed the children and had our breakfast, then put the twins in a carrying chair, and the rest of us walked to the station, about three miles off.

We reached the station early, and as there is no provision at the station for a "waiting-room," we put our baggage in a coach of the train, which was standing on the siding, and leaving a man in charge of it, we went to an inn near the station. We sat on the upstairs veranda of this inn and watched the soldiers drill on the field between us and the station. This inn is kept fairly clean, and as it is near the station, gets a great many guests. Several of our Yochow Christians have an interest in this hotel and they are trying to run it on Christian principles. On the walls there are conspicuous Scripture Texts, such as Acts 4:12: "And in none other is there salvation; for neither is there any other name under heaven that is given among

men, wherein we must be saved." "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matthew 11: 28.

Mr. Beck frequently stays at this inn when he makes his weekly trips to the country.

Train time came, and we went for our tickets. There were not many people on the train, so we had plenty of room in our coach. We went third-class. The seats run lengthwise of the train, and they are not very clean, but we have seen much dirtier places in China. We had a two-hours' ride to a place called Five Mile Arch, and there we left the train.

We were met at the train by an inn-keeper, at whose inn Mr. Beck frequently stays. He escorted us to his inn, which is quite near the depot. This inn is often a noisy place, full of brawling gamblers; but though there were many curious women and men and children who gazed us almost out of countenance, there was not the slightest intentional rudeness. The inn-keeper had a room swept and ready for us. He brought a pot of boiling water, and as we had eaten early and had a long chair ride ahead of us, we made hot milk for the children to drink, and ate some sandwiches



TAKEN AT THE HOME OF DR. J. ALBERT BEAM, TIFFIN, O.
MRS. BEAM AND DAUGHTERS, ELIZABETH AND RUTH; MRS. REIMERT AND SONS,
WILLIAM AND SAMUEL AND DAUGHTERS, KATHRYN AND MARGUERITE

we had brought from home. By the time we were through eating, our chairs were ready. James and I rode in one chair; John had a little bamboo chair; and the twins had their own, which we had brought from home. Mr. Beck walked. The sun was very hot, and yet we enjoyed the ride through the lovely country. In contrast to the muddy Yangtse, we saw a beautiful, clear river, and we followed its winding course for many a mile. The hills were so beautiful. Here and there were patches of tea-plants, and men working among them. The sides of the hills were so steep that it looked as though the men would roll off. There are many pine trees on the hills, and under the trees it looked as though tongues of fire were eating their way to the tops of the hills. It was the read azaleas that made the hills so red. I have seen many mountains with flowers on, but never saw anything as beautiful as these. Many of the hills were practically covered with these lovely red flowers.

The farms all seemed prosperous and everybody was busy. Several times we stopped to rest our chair-men, and to gather azaleas, wistaria and other spring flowers.

We crossed the river several times over quaint stone bridges; the one was called the Horse Chestnut Bridge. We passed several huge stone arches carved very elaborately. These were erected to the memory of widows who merited this distinction by their virtue. Several quaint pagodas and shrines added charm to the landscape.

When we were within a mile or two of the town we saw some flags in the distance. As we drew nearer we discovered it was the teacher of the day school with some of the pupils, who had come out to receive us and escort us into their town. They lined up along the road and gave us a military salute; then marched along singing songs and playing bugles. The buglers in this school are very good at it; they also play Chinese flutes very well. We arrived at the chapel and were received by the evangelist and his family. When we entered the guest room, we found the wives of the Christians and enquirers all there to greet us. They were so pleased to see the chil-

dren, as no foreign children had ever been there before. Mrs. Rupp and Miss Ammerman were here once in the winter.

Along the way the people all counted the children and exclaimed, "Four children, three sons; Hao Min! Da Fuh Chi!" To their minds it is great happiness and good luck to have many children.

After we had washed (which is a regular part of Chinese etiquette), Mr. Li, the teacher of our Boys' School, invited us to a meal. It was most delicious; chicken, ham, fresh pork, spinach, a sort of fungus called moh-er, and a delicious fish. This with rice made a good meal. After eating (and washing, again!), we put the children to bed, and I went with the wife of the Evangelist to call on the wives of Christians and enquirers. We first went to the home of a young man who is a Christian, and whom Mr. Beck married a few months ago. His was the first Christian wedding in that community. His father is a well-to-do merchant, and they have a nice home. His mother received us very graciously, and we had a pleasant visit in their home. We next went to the home of an uncle of this young man. This man is a member of the church. Still another uncle is an enquirer; and in his home we met a very bright little girl, the only child. She was so active in helping her mother prepare the tea for us. I asked her if she had studied books and she replied she had. I found she could recite the catechism and was studying a book on the doctrine. She very proudly said, "I am coming to Yochow to the Girls' School next year."

One woman in whose home we were, said her son was a nurse in the Yochow Hospital, and his family are now enquirers. Thus our work intertwines in such a way that it all leads to the same end—bringing people to the Saviour. They all gave us the best they had. The Evangelist and his family turned out of their bedroom and gave us their beds for the night; and everywhere we went, they gave us the best they had.

This place a few years ago was entirely ignorant of the Gospel of Jesus Christ. See now, what a welcome we have; and the beginning already of a native church!

We had a splendid night's rest, and in

the morning we had a good breakfast with the Evangelist and family. They were so pleased to see our family eat Chinese food with chop-sticks and enjoy it. After breakfast we made another call and then were off for the station, thirty li away. The students again escorted us out of the city.

We have been occupying a rented house here, and it is poorly adapted to the work. They are hoping soon now to buy a property, if the hoped for chapel funds are forthcoming, and that will be a great help to the work.

We were pleased with the Boys' School, and had such a refreshing half hour with them in the morning prayers with which they always begin the day. Their teacher Li, "The Hero of the Rice Boat," led them in scripture reading and prayer, and gave a most helpful evangelical talk, commenting on the morning scripture. We were pleased with this work for the boys, and we felt so sorry that the girls and women had no chance to study. The women were so anxious to learn, too. One woman said, "If we have no one to teach us to read the Bible, how can we learn the Doctrine?" We hope these out-stations will all have schools for girls and women as well as for the men. The policy of the Mission for out-station work contemplates this, and in purchasing property for the out-stations, and erecting buildings for the work, both these schools for boys and girls and schools and buildings for woman's work must be provided, as well as the buildings for Chapel and Evangelist.

About halfway back to the station we stopped at a farmhouse, the ancestral home of one of our teachers. They had already very kindly prepared dinner for us, and the old father and mother were most cordial, and we had a very pleasant hour with them. We arrived at the station early, and went again to Wang Lao Pan's Inn to rest a bit, and made a cup of cocoa for the children. The children enjoyed all of the trip, and when we asked Robert if he wanted to go home, he said he wanted to stay another night at the Chapel. We reached home very, very tired, and glad to go to bed. One of the best things about

an itinerating trip is getting home again. It has a tendency to make one count his blessings.

MRS. E. A. BECK.

Lakeside, April 8, 1921.

Our Coming to Japan

REV. I. G. NACE

NEW relations and new experiences are thought-creative. Our coming to Japan, and our joining the missionary ranks here, introduce us to new relations and new experiences, the influence of which is already upon us.

The good-will of others is always comforting and worth a great deal. It seemed that we could feel the good-will of the members of our Japan Mission before we left the homeland. We were conscious of it even before we accepted the challenge to come. It was a vague thing at first, drifting along our mental horizon. Several letters received during the summer made it seem more real. And as our ship slipped into her berth at Yokohama this good-will to us-ward became a glowing reality. Words of welcome from different members of the Mission in the form of letters and notes, and the smiling faces of Stouidt, Fesperman, and Miss Black greeted us, assuring us of the good-will of those among whom we are to live and labor. Our hope is that we may prove worthy of the good-will placed in us by both old and new friends.

Hardly had we landed when the *activity of the natives* attracted us. At first it was the *physical* activity. Everybody seemed to be doing something. No idlers were seen loafing around street corners. All were at work. This led us to think of the Japanese as an industrious people. In the two weeks and more that we have lived among them our first impression of their ceaseless activity has been confirmed again and again. They may not work with a dash as do some Americans, but they seem to be eternally busy. To the window of our room comes the sound of a sledge hammer pounding on an anvil as soon as the first rays of dawn brighten the eastern sky, and at 9 o'clock in the evening, and even later, as we rest our weary heads on our pillows, that same pounding can still day I pass the shop of the smith from

be heard. When I walk out during the which that ringing sound comes to our room. In it I see not only the smith at work, but also two boys, evidently his sons, who toil by his side from morning to night. They know nothing of an eight-hour day, with pay for time and overtime. They are of school age, probably eleven and thirteen. But they work and act like mature men. Their bodies are being stunted. They are denied the privileges and joys of boyhood days. When I hear the ringing sound of that anvil late at night my thoughts go out for those little fellows. As one goes along the street one can see boys of the same age pulling and towing along a two-wheeled cart, heavily loaded with freight, baggage, or other materials. One also sees mothers pulling such carts with their family of three or four children nestled on top of the heavy load. This evidence of toil, together with the noise of the whistles of shops and factories and foundries, impresses one with the physical activity of the natives. On all sides there is evidence of the tremendous use made not only of man-power, but also of child-power and woman-power. But here a question arises in one's mind. Is it right to lay such heavy burdens upon the shoulders of mothers and children? Is it Christian?

This activity of the natives is not limited to their physical life. It extends to their mental life. The natives are busy mentally. One does not need to spend many days in a city like Tokyo until one becomes impressed with their educational system. In spite of child-labor and employment, hundreds of children can be seen walking along the streets or getting on tram cars, carrying a bundle of books either in a book bag which is slung over the shoulder, or in a "furoshiki," a kind of a handkerchief in which things are wrapped and carried. Parents are eager to have their children receive an education, and the youth of the land seem to have an intellectual hunger for learning. Many of them continue their education through the higher schools into the universities. Another index of this intellectual activity is the sight of men, women, and young people engaged in reading. It is not uncommon to see "rikisha" men sit and read as they wait for trade to come their way.

On the cars people sit and stand reading and reading and reading, even though jammed by the crowd into a little corner. Just yesterday I noticed a boy of about seventeen read a pamphlet. It was not a wild-west story. The title of the document was "Medieval Civilization." Everywhere there is evidence that the Japanese people are an active set, eager to do and to learn and to be of service. Time, and our relation to them will tell whether or not right motives are back of this eagerness to do, learn, and serve.

One, soon after coming to Japan, becomes aware of the *religious inclination of the people*. The presence of shrines and temples in large number indicates that the Japanese are and have been religiously minded. That is a good thing. Paul found some of the folks with whom he got into contact "very religious," but they were worshipping "an unknown god." That, too, was a good thing. But it is a better thing to worship Him whose business Christ came to do. The religious attitude and inclination of the people should be an aid to the missionary enterprise. So should be their intellectual activity. One wonders what influence their religion has had upon their home life, upon their community and social life; upon their business standards, and upon their national character. Religion should have a vital relation to life. It is interesting to notice things primitive alongside things modern in the make-up of this civilization. This, too, seems to be the case with things religious. At any rate it is by no means discouraging to see the religious inclination of the people.

These are a few thoughts created by the new relations and new experiences into which we are daily ushered. One cannot speak with authority about anything as new as this land and people are to us. But first impressions sometimes become lasting impressions. These are serious impressions that have here been recorded. Then there are those that might be classified as frivolous, which we shall not record at this time.

A man can avoid making up his mind, but he cannot avoid making up his life.

—HARRY EMERSON FOSDICK.



Girls' cottage, Sendai Christian Orphanage.

館庭家子女院兒育教督基聖仙

ONE OF THE FINEST FRUITS OF THE WORK OF THE MISSIONARIES IN JAPAN IS THE SENDAI CHRISTIAN ORPHANAGE. OUR REFORMED CHURCH, THROUGH THE JAPAN MISSION, HAS HAD A LARGE SHARE IN THE SUCCESS OF THIS SPLENDID INSTITUTION.



A sample of Sendai Christian Orphanage's Treasures.

本見，育院兒育教督基聖仙

THE NUGENTS' FIRST IMPRESSIONS IN JAPAN

WE have been requested, Mrs. Nugent and I, to give an account of our individual experiences and first impressions of Japan. We have certainly had experiences and received impressions well worth writing about, and we've had some practice in letters to the folks back home; but it is difficult for us to find suitable language in which to tell it all. The Japanese language, perhaps, would lend itself better to the telling of the story. But, for reasons which need not be mentioned here, we must be content to tell it in our mother tongue.

The story begins on Thursday, October 21st, the day of our landing. It was raining and we felt like two lost children. We had received no word from anyone about meeting us at Yokohama, and expected to have to find our own way to the Miller home in Tokyo, where we were instructed to go. Such a prospect wouldn't have troubled us much in an English-speaking country; but in Japan, where we were able neither to ask a question nor understand an answer, it presented quite a problem. And the problem was magnified by a strange feeling of loneliness and helplessness, and perhaps by the condition of the weather.

It was a pleasant surprise, therefore, to find, among those who boarded our steamer to meet their friends, Mr. Fesperman and Miss Black of our own Mission. Miss Black had come to greet her former college friends, Mr. and Mrs. T. E. Winter, who had been our traveling companions across the Pacific and were bound for our Mission Field in China. Mr. Fesperman had come for the express purpose of conducting us safely to our destination.

Perhaps the first thing to make its impression upon us as something purely Japanese, something distinctly different, was the far-famed jinrikisha. And the first thing we did upon landing was to take a ride in these curious vehicles. Like all other folks who take their first jinrikisha ride, we wanted our pictures taken. But it was raining, and so that opportunity was gone forever. How strange it seemed to be riding about in two-wheeled rubber-tired carriages with men for our steeds!

Their endurance and strength, as they ran with their long easy strides, compelled our admiration.

We stopped at Sakuragicho Station. While Mr. Fesperman was busy attending to our tickets and baggage, a group of school girls, six to eight years old, came clattering toward us. Their faces beamed with health and happiness. Their hair was shiny black, and arranged in a style of which we had never seen the like before. Their gay kimonos were quite attractive; and their little wooden *geta* were such odd things, seeming more like stilts than shoes. The interest was decidedly mutual. Though the children were quite polite, they were curious, and stood looking in wonder at us. The situation amused us and we began to laugh. Thinking we were bowing to them, the children responded with the cleverest little bows we had ever seen. Perfectly good Japanese bows were these, and so we bowed in return, to the amusement and delight of the children. Reluctant to go they moved away from us backwards, bowing and laughing and chatting about us. By this time Mr. Fesperman rejoined us and we began our trip to Tokyo.

It was quite dark when we arrived at Shinjuku Station, Tokyo. (It grows dark at a much earlier hour here in Japan than at home, because the hour belt begins here.) It was still raining heavily and we had quite a distance to go, so we again engaged jinrikishas. That ride was quite different from the first one we had had, the darkness and the narrow crooked lanes of Toyko being entirely new elements. Shut in as we were by the carriage top and the curtain, we were able to see only straight in front of us. But along the narrow lanes we passed quite close to everything and everybody, and so we saw many things which filled the ride with interest. There was row on row of curious shops displaying all kinds of curious wares. There were the passing jinrikishas lit with Japanese lanterns. There were the people hurrying through the rain, clad in their picturesque wet-weather garments. At last, having wound about through the narrow lanes until we had lost all sense of



REV. W. CARL NUGENT



MRS. W. CARL NUGENT

direction, we arrived at the home of Rev. and Mrs. Miller. The welcome which we received there put us at ease immediately.

Never did good American home cooking taste better to us than that first meal at Millers. Scarcely till this item was over did we begin to notice the odd little things about the house suggestive of the country to which we had come. Windows and doorways here and there, pieces of bric-a-brac bore the unmistakable stamp of Japan. And it was interesting to see how well they fitted in with things American. Never was the hospitality of a real home more needed or more appreciated than it was that evening; and never did the anticipation of a night's rest in a real bed seem more pleasant. But the restless rolling motion of the good ship "Nile" was not so easily gotten rid of as we had supposed. It came back to us in dreams, and we awoke to find the whole house gently swaying to and fro. We were experiencing our first Japanese earthquake.

The next morning we visited the Language School. We had supposed that, on account of our late arrival, we could not be admitted to the school until the next fall opening; and now, upon learning that we could enter at once, we were eager to begin. Arrangements were made for us to receive private instruction, and, up to this time (December 6th), we have been going to school in a class by ourselves, trying to catch up with the first year class which started nearly a month earlier. We are now about ready to join the class; and, although we shall be glad for the oppor-

tunity to become better acquainted with our fellow-students, we shall miss the informal friendly (Japanese) conversations with our teachers, which the private lessons made possible. We can speak of the Language School only in terms of highest commendation. Their perfect willingness to give private instruction to the stragglers who are coming in late is a splendid example of Japanese courtesy and kindness. Our teachers, patient and kind, and surprisingly clever in conveying ideas without using a word of English, are making our study of the Japanese language an exceedingly pleasant task.

But, like all other students of foreign languages everywhere, we are having difficulties and making blunders. Once, when in need of change for a ten yen (\$5.00) note (change is a very scarce article in Tokyo and very difficult at times to secure), we entered a post-office, armed—as we thought—with sufficient Japanese to ask for twenty ten sen (five cent) stamps and ten three sen (one and one-half cent) stamps. With this purchase we supposed that the clerk would be willing to change the note. Gathering together once more the words we had prepared, I pronounced them carefully to the clerk. He was puzzled, but soon produced one ten sen stamp. I repeated the words, a little more lamely than before, and he offered me a three sen stamp. With words and signs I tried again to convey my meaning, and he produced the ten sen stamp and the three sen stamp together. Then in despair I displayed the note, and the clerk

looked as if he had been shot. But, after consulting two or three other clerks, he generously gave me the change; and I walked away in triumph with the two stamps and the change. The triumph, however, was short-lived; for there stood Mrs. Nugent, entirely too much amused over the situation for my personal comfort. At another time, desiring to know the price of a certain pair of shoes and getting things mixed a little, I asked the dealer how much he would charge for the moon. But we are perfectly willing to make such stumbling blunders as these in order to learn the language. And we take comfort in the fact that others are making blunders just as ridiculous. The student who unintentionally asked the tramcar conductor to "Please murder me at Seishoko Moe," has contributed much to our comfort in this matter of blunders.

November 1st, the first day of the celebration in connection with the dedication of Meiji Shrine, we went with the student body of the Language School to Nikko and Lake Chuzenji. This was a splendid opportunity for us to gain a true appreciation of things Japanese; for nowhere—so we are told, and so we can well believe—are Japanese art and Japanese natural scenery so perfect as at Nikko. But there is not room here to tell of the beauty of those autumn-clad mountains of the beautiful Lake Chuzenji and Kegon Fall; nor is there room to tell of the wonderful temples that have stood the test of more than three centuries. We returned from the trip with a new conception of Nature and of Nature's God, and a new conception of the wonderful skill of man.

Our story would be incomplete without an expression of sincere appreciation of the hearty welcome extended to us by our friends in Japan—old friends, friends whom we have but recently met and friends whom we have yet to meet. After all, the most delightful thing we have yet discovered in Japan is the splendid friendship and fellowship of our fellow workers.

W. CARL NUGENT.

Tokyo, Japan.

If You Cannot do Something, Why Not be Something

"Certainly in your own little sphere it is not the most active people to whom we owe the most. Among the common people whom we know, it is not necessarily those who are busiest, not those who, meteor-like are ever on the rush after some visible charge and work. It is the lives, like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look and out of which we gather the deepest calm and courage. It seems to me that there is reassurance here for many of us who seem to have no chance for active usefulness. We can do nothing for our fellowmen. But still it is good to know that we can be something for them; to know (and this we may know surely) that no man or woman of the humblest sort can really be strong, gentle, pure, and good, without being better for it, without somebody being helped and comforted by the very existence of that goodness."—PHILLIPS BROOKS.

Good Morning—How is Your Mind?

Nothing can produce so good a serenity of life as a mind free from guilt, and kept untainted, not only from actions, but purposes that are wicked. By this means the soul will be not only unpolluted, but not disturbed; the fountain will run clear and unsullied, and the streams that flow from it will be just and honest deeds, ecstasies of satisfaction, a brisk energy of spirit, which makes a man an enthusiast in his joy, and a tenacious memory sweeter than hope. For as shrubs which are cut down with the morning dew upon them do for a long time retain their fragrance, so the good actions of a wise man perfume his mind, and leave a rich scent behind them. So that joy is, as it were, watered with these essences, and owes its flourishing to them.—PLUTARCH.

Last year 500 College girls choose Y. W. C. A. careers. Many of these young women have chosen service in foreign countries. This service is closely related to Foreign Missions.

Woman's Missionary Society

EDITOR, MRS. EDWIN W. LENTZ, 311 MARKET STREET, BANGOR, PA.

EDITORIAL

College "Y" Number II

IT IS with pleasure that we present a second College "Y" number of the **OUTLOOK OF MISSIONS**. The co-operation of the Presidents and the fine letters which accompanied the acceptance of their parts made the preparation of this issue a privilege.

Leaders in the Near Future

Seventy-two girls will be graduated from Heidelberg University, Ursinus, Hood and Cedar Crest Colleges this June. This no doubt is a small proportion of the Reformed girls who will receive diplomas from other Universities and Colleges. The large College has its advantages, but the College with the denominational history and traditions furnishes a large number of the persons who carry on the missionary work of the denomination.

Avoiding the Drab

A congregation misses its chance when the students return for vacation and the parsonage is not made their social center; when the W. M. S. fails to plan for their part in the summer meetings; when the Sunday School does not connect them in a real way with the work; when some prayer-meeting is not made a special student's meeting, when the College Glee Club cannot be given an opportunity to come into the congregation some time during the year.

The presidents of our College Y. W. C. A.'s have given us glimpses of the way things are done at college. Where is the difference between their way and the home Church way? There is no difference, except that youth with its extravagance of spirit is massed in the college and the spirit is reflected in the methods of work.

It warms a congregation when their

students come back to Church and say it seems like home.

Vacation periods are linking-up periods between the home Church and the student.

The College student coming back into the congregation keeps it from the middle-age characteristics of slow step and drab colors.

The Student Army

Three hundred and twenty-five thousand students! At the present rate of increase since the close of the war, the number of students will be no less than five hundred and eighty thousand by 1925.

The student body in our American Colleges and Universities has more money spent upon it than any other group of equal size. In no other group has civilization so much at stake.

Dr. Paul H. Douglass reminds us of the fact that this large army is a transient group, and as such needs special religious provision. It is a far cry from the lumber-jack or the foreign family who move from berry patch to oyster cannery, to the favored student group, but it is as necessary to make arrangements for suitable religious environments for the student as for the other transient groups. Comparatively few of the sons and daughters of our religious people in America are found in Christian Colleges. The majority are in large colleges, universities or other educational institutions in large cities, where the student rarely becomes a part of the already complex Church life.

If no other group is as important to the future of the state as the student group, and if we wish to preserve the ideals of American democracy, it is imperative to see that education is rooted in religion. Dr. Douglass says: "From the standpoint of the Church this has come to mean the creation of great student centers at the

larger colleges and universities. Such centers must be created and maintained by widespread constituencies. The problem is larger than can be met by university authorities, or by local churches. They are a definite part of the Home Missionary responsibility of the Church at large."

The fact that the subject is brought to the attention of the Church through mission study and discussion may eventually give this form of service parallel importance with the maintenance of the Christian College.

NOTES

The first year in the triennium marked a very successful period in the Department of Life Members and Members in Memoriam. Ninety-eight Life Members and sixty-three Members in Memoriam were added to the list. The increasing possibilities of the fund are becoming more evident each year. The addition of \$4025 this year brings the total amount to \$15,107.

* * *

The marriage of Miss Rebecca Forman and Rev. Immanuel Gitel took place on April 30th, in Philadelphia. Miss Forman has been in charge of our Jewish work in Philadelphia for some years and will continue in her position.

* * *

Under the direction of Mrs. W. H. Kerschner and Mrs. Edgar A. Brown, a Young Woman's Missionary Auxiliary was organized at Meadville, Pa. Miss Mildred B. Brown, Meadville, Pa., R. F. D. No. 4, is the Secretary.

* * *

Mrs. R. Ella Hahn, of Reading, Pa., is the official visitor for the Mother's Assistance Fund of Berks County. This work is an allied Home Mission Interest. In a recent statement by Dr. A. W. Anthony, Executive Secretary of the Home Missions Council, he says "A full statistical statement of the Home Mission work of the country is at present impossible to give." He enumerates the agencies essentially missionary, which do not report through Home Mission Boards. In this connection he says, "The Government itself, of nation, state, municipality, also

contributes to efforts supplementing the Home Mission work of the Church."

* * *

The year book of the Home Missions Council and the Council of Women for Home Missions for 1921 has just come from the press. The book contains the results of careful study and investigation in every phase of Home Mission activity. This book of 270 pages, paper bound, can be secured for \$1 from the Council of Women for Home Missions, 156 Fifth Avenue, New York.

* * *

A Mission Band has been organized in Grace Reformed Church, Sharpsville, Pa., with 17 members. Miss Mame L. Hittle, of Sharpsville, is the Secretary.

* * *

A western blizzard on April 18-19 interfered greatly with the plans and program of the Woman's Missionary Society of Sheboygan Classis, which met in Sheboygan, Wis. The storm blocked roads, railroads and street car service. Prof. Krampe, of the Mission House, was to have delivered the address, but it was not possible for him to reach Sheboygan.

Miss Erna F. Arpke, of Sheboygan, says, "Plans for reorganization were discussed which will surely give greater strength and activity to all societies in the Sheboygan classis."

The Kingdom and the Nations

NOT often does the introduction of a book strike the keynote of its theme, with such precision as does the following words from Dr. Eric North's book, "The Kingdom and the Nations:" "Just as a group of artists, each of whom is working on the details of some great masterpiece, must from time to time step back from their small sections of the canvass to grasp the progress of the whole work and catch in the gradually filling outlines a new sense of the marvelous plan of the master designer, so every one who is seeking to bring the world to the knowledge of the glory of God in Jesus Christ must from time to time lift his eyes from his portion of the task to behold the great world-wide foundations of the Kingdom of God taking form in strength and beauty, and to see the purposes of the Lord of that King-

dom increasingly visible in every land."

These brief introductory words give us a clear vision of the aim of the book, and a suggestion of the interesting study which will be carried on in all sections of our land by missionary minded people during the coming months.

An eastern woman, who was a guest in a western home during the last winter, voiced the feeling of unity of spirit that is brought about in interdenominational mission study when she spoke of the intimate feeling of fellowship that possessed her when she saw women going down the street with their mission study books tucked under their arms. These familiar looking books are a bond of unity to

American women and this newest one of the group reaches the standard for excellence set by those of former years.

—E. A. H.

The Second Generation

The Second Generation Club is one of the most sought after organizations in one of our colleges. It is a comparatively new organization, and thus far membership has been limited to students of the second generation of college graduates. The idea is worthy of consideration and development.

This year, Heidelberg University has 7; Ursinus, 16; Catawba, 6; Hood, 2—second generation students.

WITH THE YOUNG WOMEN IN OUR COLLEGES

The Meaning of the Triangle at Ursinus

THREE days before the opening of school, Ursinus was aroused by an enthusiastic group of girls, no other than our Y. W. Cabinet come back early to the annual house party to plan the work for the year. The girls had kept in touch during the summer by a round-robin letter, and so without any delay were able, with the helpful assistance of Miss Adair, then a Y. W. student secretary, to perfect plans.

The new girls entering Ursinus, were made to feel at once the prominent part which the Y. W. was to play in their lives. What girl of our Y. W. did not look forward to being a "Big Sister?" What "Big Sister" did not have a heart full of welcome for her "Little Sister" when she arrived? We wish you might have seen us making our first acquaintance as a big Y. W. family, when we took a twilight hike to a little body of water known as Lost Lake. We wish that you might have helped to build the fire over which we roasted "doggies" and corn, and around which we ate other goodies. We wish that afterward you might have sat with us around the dying fire as we gazed up into the star-lit sky and sang songs dear to every Ursinus girl's heart. On such occasions one cannot help feel that the seeds are sown which spring up and cause each

girl later on in the year, at decision meeting, to declare her intention of a life of loyalty to Jesus Christ, and her acceptance of Him as her personal Saviour.

By co-operation with the Y. M. C. A. we accomplished much which benefited both organizations. Our joint work included the new students being supplied with Ursinus Handbooks, a Y. W. and Y. M. reception, or "get-acquainted-party," in Bomberger Hall, one joint meeting of the two associations a month, at which time some prominent speaker addressed us, early morning services before the Christmas and Easter vacations, observance of the Universal Day of Prayer for Colleges, when Dr. Omwake addressed us, the establishment of Sunday Vesper Services, and finally a Week of Prayer, combined with the Life Service Campaign, under the leadership of Dr. William E. Lampe. In addition to those speakers which we all enjoyed hearing at our joint meetings, we were especially fortunate in having Dr. Robert E. Speer address us one evening.

Spiritual guidance has been the key to our success of the year. With few exceptions, as a Cabinet, we met weekly, using as a text for study, "The Golden Word," by Miss Katherine Richards. Then for all the girls, the first term we had five groups of Bible study classes. The second term there were five groups devoted to the

study of missions. Miss Ruth Roche, a traveling Student Volunteer Secretary, during a visit here, did much to stimulate our interest in missions.

By pledges and by an offering taken at a play, "Broken China," given at a joint meeting, we were able to send \$115 towards the support of Miss Sheppard, a Y. W. Secretary in Buenos Aires, S. A., \$85 of which we gave a part, went to needy students in Central Europe; \$6 went towards restoring devastated regions of France. Then we collected money at Christmas time for poor children in Philadelphia, and again in May, that they might enjoy a picnic. At Christmas we also sent thirty dressed dolls and fifteen scrap books to Bethany Orphans' Home at Womelsdorf and thirty dolls to poor mountain whites in Kentucky.

The past summer we had eight girls represent us at Eaglesmere. This summer we hope to have that many, or more, there. Ten girls attended a Student Volunteer Conference at Easton, two an

Industrial Student Conference at Reading and our Undergraduate Field Representative, a conference at Philadelphia.

Space forbids that more details of our Y. W. work, especially concerning our plans for the coming year, be given. We pray that we may go forward with a spirit of zeal to make the year a banner one. We will welcome criticisms or suggestions from anyone interested in Y. W. work, and extend a hearty invitation to anyone visiting Ursinus, to attend our Y. W. meetings.

HELEN M. REIMER,
President Y. W. C. A.

Ursinus College, Collegeville, Pa.

BIG SISTER

MARY E. GROSS, '23
Ursinus College

THOSE were happy days for Jane. Her time sped in fleeting, winged hours. Half was spent in thrilling "try-ons" and "fittings" of her new dresses—the other half in even more thrilling day-dreams



Y. W. C. A. CABINET, URSINUS COLLEGE, COLLEGEVILLE, PA.

with the College catalog propped up before her rapt gaze.

She lingered enchanted over the few campus pictures which it contained. She painstakingly outlined her courses for this year—for the four years. She was quite sure of what she wanted—was Jane. She read over, at least a score of times, the lists of faculty members and students—dreaming, wondering, hoping.

Above all, she wondered about Nora—the “Big Sister,” whom Fate, disguised as the Membership Committee of the Y. W. C. A. had given her. What will Nora be like? And will she want to be friends with me? Suppose she doesn't like me? Question after question whirled through Jane's head until it seemed that the most vitally important event in her going to College would be the meeting of “Big Sister” Nora. Nora's two letters had both encouraged and worried Jane. Encouraged because no one could doubt the sincere kindness of the writer—worried because to the hyper-sensitive and over-serious Jane, the letters sounded “too frivolous.” “Of course, I'll like her,” thought Jane, “but if she's that sort of girl gay and butter-flyish—she'll never like me.”

At length the great day came. Jane traveled to the little College town in a state of sternly suppressed nervous excitement. When she arrived, disappointment awaited her. Nora was not at the trolley to meet her. It was a forlorn and lonely little freshman who started up the path toward the Main Building. But Fate soon altered her aspect. “Are you a new student? Let me take your bag. What's your name? Mine's Ruth. Who's your big sister? Nora? Oh, I'm her roommate—she's right in here.” All in one breath the old student who had come upon Jane like a flash of sunshine, questioned, answered and piloted Jane through the throngs of girls, old and new, to her “Big Sister.” Nora took Jane through the perplexing tangle of matriculation and registration with an ease which left Jane gasping. How could even a senior acquire such amazing assurance?

Hours later Jane was seated at her desk in her cozy little room in Reade Hall.

Nearby stood a lovely bouquet of mari-golds, provided by the Big Sister Committee. Jane wrote in her diary: “College is wonderful—but very confusing. Nora has been awfully fine. She took me to lunch and dinner. I am to sit with her at the table regularly. And she wants to take me to the Literary Society on Friday evening. She seems to be very popular, girls crowd around her everywhere. I'm afraid she'll never like sober, serious little me. These girls are all so happy—so carelessly gay, but I like them. I wonder——” Here a knock at the door interrupted and Nora entered, to carry off “Little Sister” for a stroll on the campus. “For,” said she, “I can't allow you to be lonesome or to suffer from homesickness.”

Jane's diary suffered during those few first months of College. So many pleasant, so many urgent things to do; there were never half enough hours in the day. Evenings were filled; after one had strolled about the campus until dark, chatted until study hour, prepared one's studies for the morrow, and perhaps attended a “feed” or written a letter—decidedly there was time only for short entries.

September 21—Y. W. C. A. entertained all the girls at a hiking picnic party. Went with Nora. It was such fun!

October 1—Joined Literary Society. Nora was so happy because I asked her to propose my name for her society. As if I could join any but hers!

October 14—Joined the Y. W. C. A. I had decided not to, because I thought it didn't mean anything to most of the girls, but Nora showed me that it really means personally counting for Christ and that if it means that to me I can help to make it more vital to others. She made me feel very small—I've thought her gay and frivolous—almost vain at times; she is more real than I am.

So we might trace, throughout the year, the influence of the friendly kindness of Big Sister Nora. But Jane gives us the truest expression of that influence when she writes at the close of the year, “Some day I hope I shall be able to be as fine a big sister to some confused, lonely little Freshie as Nora has been to me.”



“CRUSADE OF
COMPASSION”
CLASS AT
HEIDELBERG
UNIVERSITY

The Heidelberg “Y”

THE Y. W. C. A., of Heidelberg University, is the most active organization of the girls on the campus. Both the social and religious life of the college centers around the “Y” Associations. This last year the work has been most successfully carried through, under the leadership of Miss Helen E. Otte, who has recently received her appointment from the Foreign Board for the mission field in Japan.

Eight committees—the Membership, Finance, Religious Meetings, Social Service, Missions, Bible Study, Association News and Alumnae—are thoroughly organized to carry on their definite work. The Membership Committee, in addition to its annual campaign, again worked out the “Big Sister” plan, which provides every Freshman girl with an upper classman to help bridge over the rough places in her first year of college life.

This last year the Sunday Association meetings were especially well planned and carried out. Topic cards distributed at the beginning of the year kept the girls informed as to the weekly subject and leader. This year, in addition to our student and faculty leaders, we were privileged in having with us Miss Theodora Land, now engaged in Social Welfare Work in New York City; Miss Frieda Klenk, Student Y. W. C. A. Secretary of the Ohio-West

Virginia field; Miss McMillan, of Miami University, and Miss Nicholson, Dean of Mt. Union College, who worked with us during our “Dad” Elliott Campaign. “Dad” proved to be one of the most inspirational and forceful men that ever came to Heidelberg University. His influence is felt in the lives of many of the students who took a new stand for Christ during those meetings.

The Social Service Committee organized a crew of teachers to instruct foreign women, eager to learn English. Work was also carried on at the County Infirmary. Bible Study Classes for the College girls were held weekly during the first semester of the school year. Competent, devoted teachers revealed new treasures to the girls in the “Golden Word.”

The success of our Yamagata Campaign this year brings especial credit upon the joint Missions Committee of the Y. M. and Y. W. C. A. Dr. J. A. Beam, who returned last year from China, presented the Mission cause so that it stirred the heart of every Heidelberger. The Student Volunteer Conference, held here in March, was one of the greatest blessings Heidelberg has ever had. Through the work of the “Y’s,” contributions were made to the Chinese, Armenian and European Student Relief Funds.

HELEN E. RUFF,
President Y. W. C. A.
Heidelberg University, Tiffin, Ohio.

Activities of the "Cedar Crest College," Y. W. C. A.

WE know that the Y. W. C. A. is a world-wide organization. Also that every separate organization is founded on a fundamental Y. W. C. A. principle, with the same purpose in view, and with practically the same officers and committees. Does this necessitate that all of these Y. W. C. A.'s are the same?—No. A College Y. W. C. A., composed of students, is unlike a city Y. W. C. A., which consists chiefly of industrial girls. They have, however, a common purpose: the former promotes Christianity on the campus, the latter supplies Christian ideals for industrial girls. Both accomplish the very best in their separate spheres. Neither could, without difficulty, be folded in to take the other's place in just the same way. I am a member of a college Y. W. C. A., and am best fitted to give my opinions from this point of view. Then, too, the different college Y. W. C. A.'s differ in several respects.

In the beginning of the year, the Y. W. C. A. reaches out as far as the stations to meet the new girls with whom different members of our cabinet have been corresponding during the summer. These girls

are then brought to the college and made to feel at home. On one of the very first evenings of the new term, the Social Committee of the Y. W. C. A. gives a "get-together" party. After such a party, even the most timid girl will be acquainted with her new friends. By this time the girls know that there is a Y. W. C. A. at the college, so during the week the Membership Committee begins the enrollment for new students, to which the girls respond readily.

Our Y. W. C. A. is taking more interest than ever in the different conferences, and we always try to send just as many girls as our finances will allow. These girls bring us new ideas, new spirit, and new interest, because they have seen as never before, what a wonderful organization they are part of.

The Religious Committee outlines the weekly meetings for the entire year, and assigns the different dates to various committees. This program is then posted. In this way the chapel services on the Y. W. C. A. morning will be properly prepared for. The Religious Committee has procured various speakers throughout the year, among them being Dr. W. E. Brooks, Pastor of the First Presbyterian Church, Allentown; Dr. W. E. Lampe, Secretary



CEDAR CREST COLLEGE, ALLENTOWN, PA.

of the Forward Movement, Philadelphia; Rev. Joseph S. Peters, Pastor of St. James Reformed Church, Allentown, Pa. The Music Committee always furnishes special music on these mornings.

We have our Mission and Bible study classes, which are conducted by the students. One form of Missionary Work which our College is doing, is the educating of a Japanese and a Chinese college girl. Our girls respond very generously to any calls for relief. They have raised for the Near East Relief and for the European College Students, a hundred and thirty-two dollars.

This year the Social Service Committee has branched out more than ever. It has allied itself with the Associated Charities of Allentown. It has taken care of four poor families for Thanksgiving, two for Christmas and two for Easter, supplying not only some necessities, but also a few luxuries. The girls who delivered these supplies always came back with a full report concerning the poor recipients, and this seemed to arouse pathos in the girls. It is amazing how much interest the girls have taken in this kind of Social Service work. In connection with this work we give a yearly invitation to some group of industrial girls from the city Y. W. C. A. to spend an evening in a social way. Every effort is put forth to have members of our club mingle with the others as much as possible.

In our effort to branch out more and more, by learning what other Y. W. C. A.'s are doing that might also benefit us, our Association News Committee keeps our bulletin board supplied with literature of interest to every one. In addition to this we have begun a new method for the benefit of the Cabinet and indirectly a help to the entire organization. At each meeting the girls make themselves responsible to report at least one interesting item in the "Association Monthly," and then in as few words, but as interesting way as possible, tell the entire Cabinet about the chief points contained therein.

I feel that our Y. W. C. A., although active, has still plenty of room for improvement. As our college Y. W. C. A. is still young, and we are open-minded to

grasp new ideas, we feel that our prospects will widen our religious scope.

N. BLANCHE KRESSLEY,
President of the Y. W. C. A.

"Cedar Crest College," Allentown, Pa.

The Y. W. C. A. at Hood

THE Young Woman's Christian Association at Hood College is about to complete the year of 1921-22 with a record in membership, and a support from the student body as a whole that has made the future outlook of the campus "Y" encouraging indeed.

One of the most helpful signs of growth and interest in the "Y" and its work, is the fact that fifty-three girls at the close of an Eagles Mere drive, expressed their hope of going to Eagles Mere. This drive was launched by the Conference Committee. An Eagles Mere party was given by the delegates of last year. The interested response from the students showed that the spirit of Eagles Mere had been felt, and heard and seen.

This year the May Fete was given under the auspices of the Y. W. C. A. The proceeds went towards the Eagles Mere Fund. One of the biggest tasks comes to us every fall when we have given to our care the new daughters of the Alma Mater. What a sacred responsibility is given to us, of helping to form their first impressions of school, of first introducing the new girls to college life and college spirit, and of establishing in their characters, habits that make for the bigger and better Hood. The annual Y. W. C. A. Party takes place a few days after the opening of school. Here it is the hope to create the spirit of good-fellowship and friendliness that lasts throughout the year.

In and around Frederick we have excellent opportunities for our Social Service Committee. What college girl does not enjoy taking a word of cheer to the old or sick as our Social Service Committee has done for the ladies at the Home in town? And who does not enjoy playing games with the children at the Orphans' Home, giving them a Christmas party, aiding in the work at Friend's Creek, a rural community nearby, or organizing clubs among the industrial girls? Though these are



MISSIONARIES' CHILDREN AT CONFERENCE
HOOD COLLEGE, FREDERICK, MD.

phases of work we have carried on in the past, there are many more ways to extend the circles of service.

Hood is represented in the foreign field by Miss Mary Gerhard, a consecrated Christian teacher in the Boys' College at Sendai, Japan. Our girls support her with their money and with their prayers. We are proud of her and of her great share in furthering the cause of Christ abroad.

Mission and Bible Study Classes were held weekly during the past year. The purpose of these meetings was to establish a wider knowledge of the Bible and of the Mission Fields.

Hood launches the Christmas spirit early in December by holding a bazaar in the business section of Frederick. The Association has entertained at tea several times. The new cabinet was "at home" to all the girls following the new elections. This tea pleased faculty and students alike so much that we planned to hold them periodically next year. There is no better way to prove that there is a social side to the "Y," as well as a religious side, and to beckon the strayed members back into the fold. Yes, Hood has her indifferent ones, too!

Because the religious meetings are

mentioned last, is not to minimize their importance. In fact, our Sunday evening services are supremely important to the welfare of the Y. W. C. A. They were well attended during the winter months and now, when spring breezes and sunshine tempt us outdoors we merely change the place of the "Y" meeting to the campus, and there we may watch the sunset to our hearts content.

It is our object to present the Y. W. C. A. of Hood College, not as an independent campus group, but as a branch of a great international organization, and to make the spirit of the Blue Triangle contagious and convincing to others.

EVELYN HOOVER,
President Y. W. C. A.
Hood College.

The Y. W. C. A. at Work in Catawba College

OUR Y. W. C. A. is such a small organization I'm very much afraid that its story will be entirely lost in a booklet as large as the *OUTLOOK OF MISSIONS!* However, the greatest organization in the world had to have a starting point. They were all small at one time, so we are really

proud of our little association and hope great things may be accomplished through it.

The total enrollment of members is eighteen, with about twelve active members; we consider this enrollment good, as we have only twenty-three boarding girls, and some of these spend their week-ends at home.

Our Cabinet consists of a President, Vice-President and Secretary-Treasurer. Each member pays ten cents a month for membership dues. At the end of the term this money and any other money received during the year will be given to some worthy cause.

We have a meeting each week at a regular time, Sunday afternoon at 1.30. We let nothing interfere with these meetings. If we wish to do anything on Sunday afternoon we have our Y. W. C. A. first, then do whatever has been planned. We have no set program to follow; instead we try to have programs of a different type for each alternate week, or every three weeks, in order that the meetings may not grow monotonous.

For instance, one Sunday we have some one, either the President of our College, a Professor or some Minister in town speak to us on some interesting and helpful subject. Then the following Sunday we have an original program. We take some subject, with which the girls are familiar and discuss it, in order that the girls may be cured of timidity in speaking before public gatherings.

One Sunday we took the word "Christ" as our subject and had each letter stand for some topic. One girl wrote of Cheerfulness, the first letter; another wrote on Home Life, the second letter, etc. In order that all the girls may be trained for leadership, the President asks different members to lead at the meetings.

We have a watchword for each meeting and answer with a verse of scripture, with the watchword, when the roll is called.

We have had a number of socials, given under the auspices of the Y. W. during the year. These have proved very successful. We are now planning to have an all-day picnic for the Y. M. C. A., with whom we meet once a month for a joint meeting.

These are just a few instances just to show you what we are trying to do.

When we return to school next fall we hope to put life and new zeal into our Y. W. and with God's help do more and better work.

IRENE PEELER.

SPRING

Hark! a small voice I hear,
 "Spring has come,
 Spring has come!"
 A blue bird flitting near,
 "Winter's done,
 Winter's done!"

The first of feathered folk
 From the South,
 From the South.
 He comes with happy news
 In his mouth,
 In his mouth.

Oh, winter's good after
 Summer heat,
 Summer heat.
 But spring's most welcome, when
 Birds we meet,
 Singing sweet.

DOROTHY MANCHA,
Hood College, '24.

JE VEUX

I wish I were an artist,
 Then I'd paint in brightest hue,
 The beauties of this world, its greatest
 glories
 Just for you.

I wish I were a singer,
 I'd bring a message, too;
 The fairy notes should softly thrill and
 warble
 Straight to you.

I wish I were a poet,
 Then I'd breathe my love so true,
 These longings that I can't express, I'd
 tell them
 Then to you.

MARGARET WITT,
Hood College, '24.

By Thy help may we add some joy to other
 lives, and live out this day with the blessed
 thought of having done something worth
 while.

—CLARENCE W. KEMPER.

College and Missions

Heidelberg University sent three of its 1920 graduates to China. Mr. and Mrs. T. E. Winter are teaching in Huping College and Miss Ruth Snyder is studying the Chinese language in the Nanking Language School.

Cedar Crest College, Allentown, has one Student Volunteer; Hood College, Frederick, Md., has three. Among the women students of Heidelberg University, Tiffin, Ohio, there are nine Student Volunteers and in Ursinus College, Colledgeville, Pa., three women have volunteered for the Foreign Field.

Miss Emma Schweigert, of Philadelphia, '19, Ursinus College, has resigned her position in the Toms River, N. J. High School, to go as missionary to India. Miss Schweigert, although a member of the Reformed Church, will go to India under the Presbyterian Board.

Miss Sara Mayberry, of Pottstown, Pa., Ursinus '15, has passports to sail for India in September.

Among Other Girls

Five girl students from the University of Prague, winners of two-year scholarships, offered to Czecho-Slovakia by Vassar College, came to the United States last September and have completed one year of work. The girls expect to return to Czecho-Slovakia to engage in some kind of social work. The Y. W. C. A. of Prague, helped to select the girls for the scholarships.

1500 girls from other countries are studying in the United States.

Miss Anna Smith, of Scranton, Pa., who arrived recently in New York from Prague, introduced National Playgrounds, which were attended by over 150,000 children of different nationalities there. For the past two years hers has been the job of putting the League of Nations into actual practice, keeping peace among the children of the Czechs, Poles, Magyars and Germans.

The Prayer Calendar

The prayer for the month of July was written by Mrs. B. B. Krammes, President of the Woman's Missionary Society of General Synod. Mrs. Krammes was a Heidelberg girl who has just kept on developing year after year as opportunities allowed.

When we speak of the College girl and the College woman, we have in mind, spirit rather than the fact of attendance. All women in College are not College women. The test comes in the years which follow graduation.

We feel the appropriateness of placing the writer of the Prayer for July among College women, in this College number.

The Reformed Women of Indianapolis Organize Missionary Union

The Woman's Missionary Union of the Reformed Churches of Indianapolis was organized on April 6th, as the result of advance work by a committee of women representing the various missionary societies at an "All-Day" meeting, given by the Woman's Missionary Society of Central Avenue Church. A splendid lunch and program had been prepared and about eighty persons were present.

The morning session was opened by the president of the local society, Mrs. Greer, to whom much of the success of the new venture is due. Rev. Gebhard made a short address of welcome and Rev. Wm. Lehr brought greetings from the Ministerial Association. Mrs. Lehr and Mrs. Grauel had charge of the morning devotional service. Mrs. Keevey gave a splendid review of the text-book "The Bible and Missions," which was followed by a business meeting consisting of election of officers and the adoption of the constitution.

After lunch and a social hour, the afternoon session was opened with devotional services, in charge of members of the Y. W. M. A. A preview of the text-book "The Church and the Community," was especially well given by the new President, Mrs. Eritwistle. A reading by Mrs. Fledderjohn and a playlette by the W. M. S., of Immanuel Reformed Church, were well received. The latter was a good advertise-

ment for the **OUTLOOK OF MISSIONS.**

Mrs. Ackman gave a forceful talk on literature after which the meeting adjourned with song and prayer.

CLARA WISNER KORN.

Literature Chat

CARRIE M. KERSCHNER

"The Lord is MY Shepherd, I shall not want." The aim of Chapter 6, "Community Leadership" of "The Church and the Community" is to recognize the tragic need for Christian leadership, and the call for such training as will lead to the highest moral and spiritual service.

The following requisites of a leader were given at a Summer Missionary Conference last year:

- | | |
|-------------|-----------------------------------|
| | Vision |
| | Passionate love (for our brother) |
| | Consuming passion (for souls) |
| Knowledge | Enthusiasm |
| Conviction | Tact!!! |
| Personality | Patience |
| | Loyalty!! |
| | Consecrated common sense |
| | Sympathy |
| | Deepening spirituality |

Are you, as a leader in your own church, training others to take your place, so that the work may go on uninterruptedly? Are you, in your Woman's Missionary Society, endeavoring to train leaders for the Young Woman's Missionary Auxiliary, or the Mission Band, which should be organized in your own congregation? "As thy day so shall thy strength be."

Summer Missionary Conferences are excellent places for further development of the young women you are training for leadership. Plan to send at least one delegate to an Interdenominational Conference in your vicinity. Secure application blanks from Miss Carrie M. Kerschner, Fifteenth and Race Streets, Philadelphia, Pa., for the Chambersburg Conference. Write to the Mission Study Department, Fifteenth and Race Streets, for

information regarding our own denominational conferences.

This is the "last call" for "The House of Brotherhood." It is being used quite extensively. As suggested last month, it is well adapted for outdoor rendition, and can readily be given by boys if there are not enough girls available. The cost is 25c a copy, or \$1.30 for six. Send to Miss Carrie M. Kerschner, 15th and Race Streets, or Mrs. C. A. Krout, 244 S. Washington Street, Tiffin, Ohio.

Most of the Classical Secretaries of Literature reported large sales at their annual spring meetings. It is not too early to think of your annual Thank Offering service. Have you all been supplied with the pageant you desire to give at this "In-gathering?" "The Magic Thank Offering Box" has been reprinted at the old price of 12c a copy, or \$1.25 per dozen. "The Rainbow Pageant" is 10c a copy, or three for 25c.



MISS ELIZABETH J. MILLER

Miss Miller is our faithful nurse in the "Abounding Grace" Hospital at Shenchowfu, China. The picture was taken by Miss Lotte, of Allentown, at the Reformed Rally in Penn Hall, during the Wilson College Summer School of Missions last year. A mock birthday party in honor of Miss Miller explains the cake and candles.

Young Woman's Missionary Auxiliary

MRS. J. EDWARD OMWAKE, SECRETARY

The Summer Conference

THE time of the Summer Missionary Conference draws near. Nowhere can you find a better place to spend a happy, wholesome, health-producing vacation than at one of our denominational conferences.

The reasons for urging attendance are numerous and varied. I might speak of the beautiful surroundings, the delightful people, the appetizing food, the lasting friendships formed—all these things quite worth while in themselves; but there are three reasons which stand out more cogently than all the others, and these are the *education*, *inspiration* and *vision*, which one receives from this week spent upon the mountain-top of privilege. We are told that "Knowledge is Power." When we know, it is easy to do. The study of text-books, which tell of world-conditions and needs, fortifies the young mind with strength and determination to fight unflinchingly the powers of darkness and evil and superstition, which are dragging down girls and women in heathen lands, and alas! sometimes in the home land also. It is only by contrasting our own happy lot with that of our less fortunate sisters that we learn to appreciate our blessings. Whence the difference? Are we more worthy than they? Not at all. We have Jesus, and we would have them see Him and know Him, too.

Inspiration means literally "breathing into." We receive inspiration. God's breath comes into our souls, animating us with a new zeal, a new resolve to let ourselves be used of Him for the bringing in of His righteous purposes in the world. Truly, many a young girl has learned to sing "a new song" at the summer conference.

Our enlarged vision has a transforming influence upon our lives. We learn the correct correlation of values. We get a new vision of God, a new vision of our fellow-

men, a new vision of ourselves in relation to the other two factors. The love of God in our hearts must flow out in love and service to our fellowmen. We should remember that "What a man knows should find its expression in what he does. The value of superior knowledge is chiefly in that it leads to a *performing* manhood." Hence, because of the education, inspiration and vision produced by the Summer Missionary Conference, let us urge as many of our Auxiliary girls as possibly can, to attend one of these conferences this year.

The Mission Band

MRS. M. G. SCHUCKER, SECRETARY

Mission Bands in Vacation

Must Mission Bands take a vacation because of slim attendance? Quite the contrary may be the case, if by wise engineering we use the material which appeals to children during the summer. Mission Band meetings adapt themselves readily to the out-of-doors season. Drawing near to God in nature may be as edifying as seeking Him in the sacred edifice. "The groves were God's first temples." It is surely permissible to depart from the regulation form of meeting, but by no means disband meetings altogether. Have a picnic, a lawn party, or a bring-a-friend meeting, with refreshments. If you have been thinking of organizing a new band, do not put it off, saying, "I'll wait till fall." How could you get the children together more easily than by a little excursion into the woods and fields? The more interested women of the W. M. S. should lend willing and ready assistance to the Mission Band Secretary and leader in arranging such meetings. Bear in mind that the successful continuation and expansion of Mission Band work is not to be delegated exclusively to Mission Band workers, distinctively so employed; but the women must give support and sanction. In church literature and conferences the need of religious education is voiced. Insufficiency of time devoted

(Continued on Page 254)

A STORY FOR THE CHILDREN

JAIRUS P. MOORE, D.D.

(The Emergency Man in Japan)

IN AMERICA a boy or girl may become anything they wish to be. No career is closed to the industrious youth of the United States. The life of Rev. Jairus P. Moore, D.D., is an example of this truth. He was born in Bucks County, near Quakertown, Pa. His father died when a boy, on account of which young Jairus had to shift for himself. So he worked on a farm in summer and in winter attended school in the little country school house. Before long he was able to pass the examination of the County Superintendent for teaching, and was elected a teacher. He saved his money and still kept working on the farm during the summer months, until he had enough money to go to college.

Long before this, Jairus Moore had joined the Reformed Church. When he was ready to go to college, he naturally thought of a college of the Reformed Church. He went to Franklin and Marshall College at Lancaster, Pa., and was graduated in 1873.

A long time before he went to college he had decided to become a minister. After he was graduated from college he again taught for a few years, then went to the Theological Seminary at Tiffin, Ohio. Here he studied for the ministry and was graduated in 1878. He began preaching at Millersville, Lancaster Co., Pa. Here he heard Rev. Ambrose D. Gring, the first missionary of the Reformed Church to Japan, preach. Rev. Gring told him of the great need in that far country. The need was for men who would teach the people and also tell them of Jesus Christ.

Rev. Moore offered himself to the Board of Foreign Missions of the Reformed Church and was appointed by the Board to go to Japan. In the summer of 1883 he sailed from San Francisco, Calif., and arrived at Tokyo, Japan, October 1, 1883. He did not remain at Tokyo very long as the Mission Board had selected Sendai as the center for its work. So he went to Sendai where he met many of the officials of Japan.

Now we must remember that in Japan boys and girls do not have the chance to

be what they like. They have classes and the son must remain in his father's class. The highest class is the official class and it is very difficult to meet and become acquainted with this class. It was therefore a great thing for the Reformed Church when Rev. Moore became acquainted with these officials. Soon after he had come to Sendai, the officials of Yamagata, another city of Japan, asked the authorities of Sendai to send them a man to teach English in the Government schools. The officials of Sendai liked Rev. Moore so much that they recommended him. So he went to Yamagata and taught English for two years.

But, you ask, was Rev. Moore not sent to Japan as a missionary? And why should he teach English in the Government Schools? Did not the Reformed Church send him to preach the Gospel? Why, then, is he teaching English? Well, for the reason that Japan, at this time, did not allow any preaching of the Gospel. They were very much against "the Jesus Religion" as they called Christianity. So the next best thing was to teach. Here through his patience, politeness and kindness he lived Jesus Christ, and that is the best kind of preaching. You know Jesus says "By their fruits ye shall know them." Rev. Moore preached so well, that when the Japanese Government decided to allow the preaching of the Gospel, very many people were ready to start a congregation at Yamagata. This congregation continues to this day.

After teaching two years in the schools at Yamagata, he returned to Sendai. Sendai still was closed to the preaching of the Gospel, although many cities had welcomed the missionaries and allowed them to preach.

The Reformed Church had started a school at Sendai. It was called a Theological School. It was a school like Rev. Moore attended at Tiffin, Ohio. It was a school in which men studied for the ministry. Rev. Moore taught part of his time in this school, and part of his time in the Higher Middle School of the Government. Here he met more than 600 boys. While

the people of Sendai would not let him preach they did allow him to organize a Y. M. C. A. which was again living the Gospel. In this way they came to a knowledge of a better life.

In the meantime a school for girls was started at Sendai. It is called the Miyagi Girls' School. In 1891 Rev. Moore took the principalship of this school for one year. You will have noticed by this time that Rev. Moore did many things. He was a teacher in a government school, theological school, girls' school, evangelist and gentleman in the house of the officials. Rev. Moore has had a very varied experience and is called by the Board of Foreign Missions THE EMERGENCY MAN. He, however, loves preaching best, and has charge now of the evangelistic work in and around Sendai. He is the senior missionary of the Reformed Church. On October 1, 1920, it was thirty-seven years since he went to Japan.



REV JAIRUS P. MOORE, D.D.

(Continued from Third Cover Page)

MISSION BAND THANK OFFERING

For Equipment of Indian School..... \$547.57

MISSION BAND BUDGET

Synodical Receipts \$453.17

Disbursements

For Foreign Missions\$226.56
 For Home Missions 169.92
 For Home Missions, Tri-Synodic Board 37.76 \$434.24
 Transferred to Contingent for Educational Work 18.93
 \$453.17

EDUCATIONAL AND CONTINGENT DISBURSEMENTS

Expenses of Board and Meeting of General Synodical Society at Reading, May, 1920, including expense of Mrs. Farmer—Thank Offering and Children's Services, etc.....\$1,205.80

Special Executive Meeting, held January, (Jewish Work)	142.84
Salary of Field Secretary—7 months at \$100	237.46
Salary of Field Secretary—5 months at \$25	1,325.00
Postage and Supplies	164.50
Office Help	214.63
Organization and Synodical Meetings.....	128.00
Office Rent—8 months at \$10.00, 4 months at \$12.00	390.22
Expenses of Educational Commission.....	320.82
Postage of Officers and Secretaries of Departments	23.78
Institutes—additional for 1919	755.29
Institutes—1920	105.34
Expenses Conference on Jewish Work.....	194.87
Expenses Representatives—Meetings Home Missions Board	93.08
Expenses Representatives—Meetings Foreign Missions Board	371.34
Expenses Representatives—Northfield Conference, United Missionary and Stewardship Committee Meetings, Student Conference, Home Base, Orientals, Women's Council of H. M., Fed. of W. B. of F. M.	25.00
Annual Dues Women's Council—H. M.	25.00
Annual Dues Federation of W. B. F. M.	25.00
Annual Contribution toward printing Christian Literature in Foreign Languages.....	12.00
Subscriptions for Missionary Review of World	1,195.00
Printing Prayer Calendars	460.00
Printing Minutes of Meeting of General Synod Society	1,389.82
Printing Programs, Leaflets, Hand Books, Songs, Stationery and Supplies.....	15.00
Chairs and Paper Hanging—Bowling Green	134.53
Supply of Testaments for Sale and Study Books	83.75
Supply of W. M. S. and Y. W. M. A. pins	27.50
W. M. S. Pins—Gifts to Missionaries in Attendance at General Synodical Meetings	306.74
Expenses of Leaders and Representatives at Summer Conference	\$9,372.31
Transferred to Membership Fund for Life Membership for Mrs. W. R. Harris.....	25.00
Balance today	2,582.58
Total	\$11,979.89

W. M. S. EDUCATIONAL AND CONTINGENT FUND ACCOUNT

Receipts

Sales of Literature	\$3,064.32
Interest Credited	1,613.17
Transferred from W. M. S. Budget.....	5,993.16
Transferred from Y. W. M. A. Budget.....	266.49
Transferred from Mission Band Budget.....	18.93
Sales of Books	134.84
Sales of Pins	32.55
Sales of Bowling Green Garments.....	7.70
Contributions to Life Membership of Mrs. Harris	13.80
Subscriptions for Missionary Review of World	15.00
Transferred from W. M. S. Special Gifts for Home Missions for work Field Secretary	25.00
Transferred from W. M. S. Special Gifts for Home Missions for Reimbursement by W. M. S. Reading Classis	40.00
Transferred from Mission Band Special Gifts for Home Missions for work Field Secretary	8.00
Transferred from W. M. S. Special Gifts for Foreign Missions for Books for Missionaries	11.06
Balance Carried May 8, 1920.....	\$11,239.02
	740.87
	\$11,979.89
Disbursed as Itemized	9,372.31
Transferred to Life Membership Fund.....	25.00
Balance today	2,582.58

Itemized report, May 8, 1920—May 9, 1921.

Mrs. LEWIS L. ANEWALT,
Treasurer.

WOMAN'S MISSIONARY SOCIETY OF THE GENERAL SYNOD OF THE REFORMED CHURCH IN THE UNITED STATES

REPORT OF TREASURER, MAY 8, 1920, TO MAY 9, 1921

Mrs. Lewis L. Anewalt, Treasurer.

Annual Budget	Synods	Budget Paid	Special Gifts Home Missions	Special Gifts Foreign Missions	Membership Department	Thank Offering	Special Church Building Funds	Young Women's Miss. Aux.				Mission Band Department				Forward Movement	Missionary Review of World	Totals Receipts
								Budget	Home	Foreign	Thank Offering	Budget	Home	Foreign	Thank Offering			
\$13,271.40	Eastern	\$13,090.53	\$347.68	\$2,340.89	\$1,250.00	\$9,093.08	\$1,880.30	\$498.30	\$5.00	\$295.00	\$308.66	\$231.03	\$74.02	\$707.50	\$162.67	\$300.00	\$2.50	\$30,587.16
6,701.40	Ohio	6,836.79	1,519.50	1,406.39	700.00	7,278.08		668.96	83.50	107.25	855.29	5.55	40.50	86.33	58.52	300.00	2.50	19,949.16
3,666.60	Pittsburgh	4,707.38	190.64	1,229.30	950.00	4,111.06	500.00	269.16	8.00	55.76	255.51	45.17	38.20	47.85	51.27			12,459.30
6,708.60	Potomac	6,450.54	109.27	1,671.93	650.00	5,028.61	5.00	191.24	6.00	48.50	187.02	160.47	44.60	45.82	108.84			14,707.84
826.20	Interior	783.66	47.20	296.05	75.00	841.79												
1,918.80	Central	2,017.26	307.05	335.45	525.00	3,519.71	55.00	90.80	60.00	85.00	173.58	7.92	20.00	16.00	79.50			2,043.70
1,029.60	Southwest	1,056.60	148.00	305.50	100.00	2,132.64	5.00	210.45	30.00		297.46		12.75	15.00	46.06			7,292.27
493.20	Northwest	580.65	136.67	144.36	50.00	1,037.72		111.58	10.00	10.00	95.99	3.03	22.08	15.43	40.71		2.50	4,361.96
381.60	West N. Y. Cl.	349.75		5.00	75.00	391.68											7.50	2,265.72
\$34,997.40	Totals	\$35,873.16	\$2,806.01	\$7,734.87	\$4,375.00	\$33,434.37	\$2,445.30	\$2,040.49	\$202.50	\$601.51	\$2,173.51	\$453.17	\$252.15	\$933.93	\$547.57	\$600.00	\$15.00	\$94,488.54

*Miscellaneous Receipts 5,465.03

Balance carried May 10, 1920.... \$99,953.57

Grand Total for Year..... \$147,837.38

DISBURSEMENTS FOR MISSIONS.

W. M. S. Budget—	
For Miyagi School, Sendai, Japan:	
For Salaries, 4 Teachers	\$5,378.40
For Salaries, 2 Evangelists	2,988.00
For Salaries, 3 Teachers, Yoehow, China	4,581.60
For Salaries, 2 Teachers, Shenchow, China	2,988.00
	\$15,936.00
Special Gifts—W. M. S. for Foreign Missions	7,733.87
W. M. S. Thank Offering	17,439.95
Total W. M. S. Gifts for Foreign Missions	\$41,109.82
Y. W. M. A. Budget—	
For Kindergarten work, Japan....	443.50
For Bible Women's work—China....	266.10
For Salary of Teacher, Yoehow, China	177.40
	\$887.00
Special Gifts—Y. W. M. A., for Foreign Missions	601.51
Thank Offering—Y. W. M. A.....	1,086.75
Total Y. W. M. A. Gifts for Foreign Missions	\$2,575.26
Mission Band Budget—	
For Kindergarten work, Japan	132.16
For Mrs. Hoy's industrial work, China	37.76
For Girls' School, Shenchow, China.	37.76
For Bible Women's work	18.88
	\$226.56

W. M. S. Budget—Tri-Synodic Home Board—	
For Church Building Funds.....	\$547.80
For Salaries of Indian Teachers....	796.80
	\$1,344.60
Special Gifts—W. M. S. to Tri-Synodic Board	294.64
	\$1,639.24
Special Gifts—Y. W. M. A. to Tri-Synodic Board	65.00
Thank Offering—Y. W. M. A. to Tri-Synodic Board	1,086.76
	\$1,151.76
Mission Band Budget—	
For Indian Work	37.76
Special Gifts—Mission Band to Tri-Synodic Board	51.87
Thank Offering—Mission Band to Tri-Synodic Board	547.57
	\$637.20
Paid to the Forward Movement	\$3,428.20
Grand Total—Paid for Home and Foreign Missions, May 8, 1920	600.00
to May 9, 1921	\$77,391.24

Special Gifts—Mission Band, for Foreign Missions	933.93
Total Mission Band Gifts for Foreign Missions	\$1,160.49
Total Gifts for Foreign Missions from all Departments	\$44,845.57
W. M. S. Budget, Home Mission Board—	
For Church Building Funds.....	\$2,091.60
For Japanese work, Pacific Coast...	996.00
For Colored work	597.60
For Hungarian Deaconesses	2,938.20
For Jewish Deaconesses and Helpers	2,938.20
For American Deaconesses	2,490.00
For Japanese Kindergarten Teacher	547.80
	\$12,599.40
Special Gifts—W. M. S. Home Missions	2,446.37
Special Church Building Funds.....	2,515.00
W. M. S. Thank Offering	9,575.00
Total W. M. S. Gifts to Home Mission Board	\$27,135.77
Y. W. M. A. Budget—	
For Kindergarten Teacher, San Francisco	\$372.54
For Jewish Work Teacher.....	266.10
For Hungarian Teacher	248.36
	\$887.00
Special Gifts, Y. W. M. A.—Home Mission Board	127.50
Total Y. W. M. A. Gifts—Home Mission Board	\$1,014.50
Mission Band Budget—	
For Kindergarten—San Francisco ..	\$37.76
For Japanese Deaconess.....	56.64
For Colored Work	37.76
For Jewish Work	37.76
	\$169.92
Special Gifts—Mission Band—Home Mission Board	197.28
	\$367.20

DISBURSEMENTS	
Foreign Missions.....	\$44,845.57
Home Missions	31,945.67
Educational and Contingent	9,372.31
Forward Movement	600.00
	\$86,763.55
May 9, 1921—Balance	\$61,073.83
INVESTMENTS.	
Scholarship Bond	\$6,000.00
Home Board Notes	26,900.00
Foreign Board Notes	20,500.00
Liberty Bonds	100.00
Cash in Bank	7,573.83
	\$61,073.83
BALANCES.	
Educational and Contingent	\$2,582.58
Scholarship Fund	6,473.95
Special Church Building Funds.....	1,706.17
Membership Funds	14,482.00
Thank Offering Funds	35,459.01
Kindergarten Funds	360.12
Educational (Mrs. Mori)	10.00
	\$61,073.83

*MISCELLANEOUS RECEIPTS ITEMIZED.

Sales of Literature	\$3,064.32
Interest Earned	2,004.26
Sales of Pins	32.55
Sales of Books	134.84
Thank Offering, Reading	57.56
Sale of Bowling Green Garments	7.70
Contributions toward Harris Life Membership.....	13.80
Reimbursement by Rosina Black.....	150.00
	\$5,465.03

*Note above.

Mrs. Lewis L. Anewalt, Treasurer.

Audited May 13, 1921.

Mrs. Charles H. Nadig,
Katie S. Ochs,
Mrs. Charles F. Reiter.

W. M. S. SPECIAL GIFTS

Foreign Missions

For Miyagi School, Sendai, Japan.....	\$62.00
For Miyagi School, Sendai, Japan, Music Dept.	20.00
For Piano fund—Misses Lindsey and Hansen	707.66
For Home fund—Misses Lindsey and Hansen	36.33
For Miss Lindsey's use	26.12
For Rosina Black	32.20
For Catherine Nau	119.00
For Educating Japanese students	235.00
For Catherine Pifer	50.00
For Mrs. Kriete's Kindergarten work	40.00
For Mrs. Fesperman's Kindergarten work..	214.75
For Kindergarten teacher—Japan	20.00
For Japanese Deaconess	2.00
For North Japan College	216.02
For North Japan College—Mrs. Schneider's Fund	176.50
For North Japan College—David Schneider Building Fund	200.00
For North Japan College—rebuilding fund..	47.42
For Paul Gerhard—speaker	25.00
For Work of Dr. Noss—Wakamatsu	45.00
For Kindergarten work—China and Japan..	76.01
For Woman's Hospital, Yochow, China—Equipment	270.70
For Woman's Hospital, Yochow, China—furn. bed	25.00
For Woman's Hospital, Yochow, China—Mannikin	50.00
For Bible Women—China and Japan	427.43
For Mrs. Hoy's Bible Woman	15.00
For Mrs. Hoy's Christmas Fund, industrial work, sewing class, incidentals, etc	157.50
For Mrs. J. G. Rupp's China Chapel Fund..	60.00
For Helen Ammerman	70.00
For Helen Ammerman—B. W. training school for Christmas—Ward Hartman family	55.00
For General Work of Foreign Missions	288.48
For Education of Students—China	335.00
For Work of Miss Messimer	42.00
For Messimer salary	200.00
For Zierner Memorial School—Yochow, China	10.00
For Girls' School—China	15.00
For Work in China	20.35
For Evangelistic work	70.00
For Medical Missions—China	25.00
For Margaret Santee Memorial Library	15.00
For Work of Rev. Keller	10.00
For Salary, Rev. Reimert	100.00
For Personal use, Mrs. Reimert	100.00
For Christmas Fund, Mrs. Reimert	10.00
For Rev. and Mrs. Nace Fund	448.14
For Baby Nace Fund	62.16
For Rev. and Mrs. Nugent	25.00
For Grace Walborn Fund	273.00
For Ruth Snyder Fund	95.00
For Yamagata Kindergarten	40.00
For Prayer House—China	19.00
For Union Colleges and Medical Schools..	10.00
For Foreign Mission Day Offering	197.00
For Christian Orphanage—Japan	10.00
For Chapel at Sakata	25.00
For Memorial Fund—Rev. Cook	150.00
For Memorial Fund—Revs. Reimert, Snyder, Vornholt	10.00
For Leper Fund	12.00
For Suffering Reformed People—China	5.00
For China Relief Fund	215.00
For Children in Austria	35.00
For Near East Relief	218.10
For Relief Work—Europe	204.00
For Armenian Relief	382.00
For French War Orphans	72.00
For Protestant Work—Belgium	10.00

Total Disbursed

Transferred to Educational Fund for Books for Missionaries

Total Received W. M. S. Special Gifts—Foreign Missions

W. M. S. SPECIAL GIFTS

Home Missions

For Hungarian Deaconess	\$91.80
For Library Fund—Central Seminary	132.26
For Missionary Home—Tiffin, O.	124.95

For American Bible Society	23.00
For Los Angeles Mission	10.70
For Harbor Missions	10.00
For Home Missions	264.44
For Colored Work	20.00
For Colored Work—Bowling Green	58.00
For Phoebe Deaconess Home—corporation dues	50.00
For Phoebe Deaconess Home—paring Mach. and Gen.	13.00
For Outlook of Missions	39.43
For Rev. Albright Grace—Detroit	15.00
For Community House—Akron, O.	451.75
For Mennonite Mission—Canton	12.00
For Home for Aged—Sandusky	165.00
For Dixie Sharpe—blind organist	15.00
For Community House—San Francisco	169.93
For Christian Home—York, Pa.	10.00
For San Francisco Mission	50.00
For Ft. Wayne Home	40.00
For Nazareth Home	64.27
For St. Paul's Home	15.00
For St. Paul's Home, furnish boy's cottage	50.00
For Latrobe Parsonage	48.34
For Mrs. Reimert	10.00
For Tuition, girl in Berea College	20.00
For Catawba College	10.00
For Jewish Deaconess	34.50
For Ministerial Relief	10.00
For Leper Fund	10.00
For Kindergarten—Pacific Coast	33.00
For Mrs. Mori—tuition Hood College	375.00

For General work—Tri-Synodic Board

For Mission House

For Indian Mission—Black River Falls, Stucki

Total Disbursed

Transferred to Educational Fund—Services Miss Kerschner

Rebate to W. M. S. G. S. by Reading Classis

Total received W. M. S. Special Gifts—Home Missions

W. M. S. THANK OFFERING FUND

For Farm and Cannery Group—Migratory Labor	50.00
For Telephone, Bowling Green Mission—Colored	25.00
For Teacher's Salary—Bowling Green Mission, Colored	200.00
For Tuition of Students, Philadelphia S. C. Workers	400.00
For Purchase of Building for Jewish Work Philadelphia	8,900.00
Total Home Missions	\$9,575.00
For Expenses Helen Wolfe—Kennedy School	439.95
For Bible Woman's Training School Building Yochow	3,000.00
For Building for Girls' School, Shenchow China	10,000.00
For Support of work Zierner Memorial School, Yochow	4,000.00
Total Foreign Missions	\$17,439.95
Total Disbursed	\$27,014.95
Balance today	\$35,459.01
Total Thank Offering Fund	\$62,473.96
Balance carried May 8, 1920	\$28,982.03
Received, Reading Thank Offering Service	57.56
Received from Synodical Societies	33,434.37

Balances Thank Offering Fund

	Home Missions	Foreign Missions
Balance May 8, 1920	\$14,912.33	\$14,069.70
½ Reading Offering	28.78	28.78
½ Synodical Receipts	16,717.18	16,717.19
Disbursed	\$31,658.29	\$30,815.67
	9,575.00	17,439.95
Balance May 9, 1921	\$22,083.29	\$13,375.72
		\$35,459.01

SPECIAL CHURCH BUILDING DEPARTMENT

Disbursements

For Westmoreland Classical Special Church Building Fund	\$500.00
For W. M. S. of Reading Classis Special Church Building Fund	500.00
For W. M. S. of Zion Church, Lehighton, Special Church Building Fund	500.00
For Esther Steckel Special Church Building Fund	500.00
(Given in loving memory of Mother by Anna B. Steckel of W. M. S. of St. John's Church, Allentown, Pa.)	
For David B. and Amanda L. Mauger, Special Church Building Fund	500.00
(Given in loving memory of parents by Sallie Mauger Shingle, of Heidelberg Church, Philadelphia, Pa.)	
For Shanesville Church, Ohio	15.00
Total	\$2,515.00
Balance carried today	1,706.17
Total	\$4,221.17
Balance carried May 8, 1920	1,689.02
Synodical Receipts	2,443.30
Interest Earned	86.85
Total	\$4,221.17

Balances itemized in various Church Building Funds. To be held on interest until completed, interest added semi-annually.

The Allen Hartman Fund, Lancaster Classis, Eastern Synod	\$414.75
The W. M. S. Fund of Tohickon Classis, Eastern Synod	179.35
The W. M. S. Fund of West Susquehanna Classis, Eastern Synod	6.44
The W. M. S. Fund of Ohio Synod	69.99
The W. M. S. Fund of Lancaster Classis, Eastern Synod	9.09
The W. M. S. Fund of Tuscarawas Classis, Eastern Synod	250.10
The W. M. S. Fund of Potomac Synod	5.00
The W. M. S. Fund of Pittsburgh Synod	11.96
The W. M. S. Fund of Central Synod	350.04
The W. M. S. Fund of Heidelberg Classis, Central Synod	398.55
The W. M. S. Fund of Southwest Synod ..	10.90
Total	\$1706.17

FUND OF LIFE MEMBERS AND MEMBERS IN MEMORIAM

Balance May 8, 1920	\$10,082.00
Synodical Receipts	4,375.00
Transferred from Contingent fund for Life Membership of Mrs. W. R. Harris	25.00
Total reported today	\$14,482.00

W. M. S. BUDGET

Synodical Receipts	\$35,873.16
Disbursements	
For Foreign Missions	\$15,936.00
Home Mission Board	\$12,599.40
Tri-Synodic Board	1,344.60
Transferred to Contingent Fund, Contingent	2,000.58
Transferred to Contingent Fund, Educational	3,992.58
Total	\$35,873.16

INTEREST FUND ITEMIZED

Credited to Scholarship Fund	\$304.24
Credited to Contingent Fund	1,613.17
Credited to Special Church Building Fund ..	86.85
Total	\$2,004.26

SCHOLARSHIP FUND

Balance Carried May 8, 1920	\$6,019.71
Interest Credited	304.24
Reimbursement by Rosina Black	150.00
Total May 9, 1921	\$6,473.95

Y. W. M. A. SPECIAL GIFTS

Foreign Missions

For Bible Women	\$75.00
For Scholarship, China	50.00
Ziemer Memorial, China	10.00
For Kindergarten, China and Japan	15.76
For Kindergarten, Yamagata	2.25

For Girls' School, Yamagata	10.00
For Chapel for Ward Hartman	13.50
For Work of Rev. Keller	20.00
For Mrs. Hoy's Christmas Fund	5.00
For Hospital, Yochow	5.00
For Baptistal Font, Kriete	15.00
For Women's B. T. S., Yochow	130.00
For Chee-er	10.00
For Chinese Famine Fund	30.00
For Japanese Students	90.00
For North Japan College	100.00
For Foreign Missions	15.00

\$601.51

Y. W. M. A. SPECIAL GIFTS

Home Missions

For Kindergarten, Pacific Coast	11.50
For Home Missions	15.00
For Church Debt, Shanesville, O.	10.00
For Ft. Wayne O. H.	10.00
For Ft. Wayne Baby Cottage	50.00
For Co. House, San Francisco	10.00
For Riedesel Mission, Idaho	10.00
For American Bible Society	6.00
For Missionary Home, Tiffin, O.	5.00

\$127.50

Lorrain Swan, Black River Falls, Tri-Synodic Board	50.00
Indian Mission	15.00

\$65.00

Balance Carried Mrs. Mori Tuition	10.00
Synodical Receipts	\$202.50

Y. W. M. A. THANK OFFERING

For Training of Bible Women—Yochow, China	\$1,086.75
For Equipment of Indian School, Tri-Synodic Board	1,086.76
Total Offering	\$2,173.51

Y. W. M. A. BUDGET

Synodical Receipts	\$2,040.49
Disbursements	
For Foreign Missions	\$887.00
For Home Missions	\$87.00
Transferred to Contingent Fund—Contingent ..	83.90
Transferred to Contingent Fund—Educational ..	177.59
Total	\$2,040.49

MISSION BAND DEPARTMENT SPECIAL GIFTS

Foreign Missions

For Kindergarten Work, Japan and China ..	\$425.62
For Miss Ammerman's B. W. T. S.	250.00
For Bible Women	2.00
For Japanese Deaconess	2.00
For Japanese Student	50.00
For Chinese Student	25.00
For Starving Children—Europe	5.65
For Miss Hoy's Industrial Work	11.00
For Piano Fund—Misses Lindsey and Hansen	5.00
For Memorial for Deceased Missionary	2.00
For Girls' School, Shenchow	9.00
For China Famine Relief Fund	72.45
For Foreign Missions	74.21

\$933.93

SPECIAL GIFTS

Home Missions

For Kindergarten—Pacific Coast	\$121.30
For Colored Work	20.66
For Home Missions	49.32
For Jewish Work	5.00
For Japanese Deaconess	1.00
Total	\$197.28
For Indian Mission—Tri-Synodic Board	51.87
Total	\$249.15
Transfer to Educational Fund for Field Secretary	3.00
Synodical Receipts	\$252.15

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THE BOARDS OF MISSIONS OF GENERAL SYNOD

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Meetings,

Annual Board Meeting, first Tuesday in March. Executive Committee meetings are held monthly except in July and August.

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For the Board of Home Missions

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

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Outlook of Misisions

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